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THEOLOGICAL SCHOOL

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NOTES OF THE WEEK.

THE annual meeting of the shareholders of THE INQUIRER Publishing Company was held at Essex Hall, on the 26th inst., when the Directors' report was received. It contained a reference to the retirement of the late Editor, and the great increase in the circulation of the paper, which had taken place while it was under his charge. It was unanimously resolved, "That a cordial vote of thanks be accorded to the Rev. W. G. Tarrant, B.A., for the very able and successful manner in which he had conducted THE INQUIRER during his ten years of office as Editor."

THE exhibition of the Royal Academy will open on Monday; and in the lecture-room at Burlington House will be found Mr. Hope-Pinker's long-expected statue of Dr. Martineau, which is to be placed in the library of Manchester College, Oxford. The gift was made by a number of friends in commemoration of Dr. Martineau's ninetieth birthday, and now three years later he has happily been able to give the final sittings to the sculptor, and we can rejoice in the possession of a noble and beautiful presentment of our revered teacher. The statue is to us fully satisfying. Mr. Hope-Pinker is to be warmly congratulated on the completion of his work, and Manchester College is to be congratulated on the possession of such a priceless treasure.

THE statue is in beautiful white marble, and is a little more than life-size. It is of a robed figure, seated, with a book held in both hands, as though it had been just laid down, and the face is full of quiet, serious thought. One might imagine that a passage has just been read from the

book to a company of students, and the teacher is about to ask some question of his hearers, or to explain some profound thought that it contained. And yet from one side, as one looks at the profile, it almost seems as though some thought of humour were about to light up the face with its wonderful smile. Remembering what attempted portraits in marble sometimes are, one cannot be too thankful for the vivid likeness here. The statue is worthily placed in the Academy, in the middle of one side of the lecture-room, and the wall behind is so draped as to throw it into fine relief.

AT the second session of the Spring Assembly of the Baptist Union in Bloomsbury Chapel on Tuesday the Rev. Samuel Vincent, the president, gave an address on the Evangelical Principles of Christian Unity, and urged that only necessary things should be required as conditions of communion. In regard to the stupendous claims of Rome he said of the apostle in whose chair the Pope claims to sit, "He is held in universal love and honour, not for his infallibility, which was never Peter's strong point, and which he had never heard of; but for his love and bitter tears, and his willingness to be taught." So Rome might yet repent of her overbearing pride; and meanwhile the Anglican Church might learn of the treatment their orders received at the hands of Rome how not to treat their Non-conformist brethren. For a true unity they must follow the apostolic method and keep the ideas of sonship, brotherhood and holiness as their foundation and ruling motive.

LAST week appeared the first number of a new *Church Gazette*, as an organ for Broad Churchmen. It contains a short article by the Bishop of London on "The Church and Modern Thought," while Dr. Fremantle, the Dean of Ripon, writes on "The Spiritual Basis of Christian Liberalism," urging that the watchword of the liberal tendency must be Righteousness. "It represents the conviction that the Gospel is not primarily a system, whether of doctrines or of institutions, but, as it was to St. Paul, a revelation of God's righteousness, and of the means by which it may be imparted to men," "Liberals," he says, "will welcome true righteousness, whether found in the old churches or the new, in Lutherans or Wesleyans, Independents or Baptists, Quakers or Unitarians. They may feel that they have something to add to each, but they will acknowledge that they have something also to learn from each, and will seek constantly to find means by

which men of a Christian spirit may live and work together."

THE current number of the *New World* contains an interesting article by the Rev. J. T. Sunderland on "Christian Missions in India," tracing the history of the Roman Catholic Missions, which date back to early in the sixteenth century and in which Francis Xavier was the most famous worker, and of the Protestant Missions, which began with the advent of two Lutheran missionaries in 1706. Mr. Sunderland shows how the doctrines of orthodox Christianity fail in their appeal to the educated Hindu, but indicates that there is a movement towards a more reasonable faith in which the best spirit of Christianity will be embodied. Of the 290 millions of India, perhaps two and a half millions may be counted as Christians to-day. The vast majority are Hindus, and 57 millions are Mohammedans.

PROFESSOR G. BONET-MAURY writes in the *New World* on the Protestant Faculty of Theology of the University of Paris, tracing the fortunes of the school which took the place of that lost to France with Strassburg in the War of 1870-1. The old University of Paris, destroyed by the Revolution of 1793, was restored in 1896, and in it the Protestant Faculty of Theology has a recognised place. MM. Lichtenberger and Sabatier, the successive Deans, and their colleagues have successfully resisted attempts of the more orthodox Protestants to institute dogmatic tests, and the school now holds a high place as the home of enlightened scholarship and earnest religious influence.

THE sermons of the Rev. F. W. Robertson, of Brighton, are to be published in a few days in a "People's Edition," by Messrs. Kegan Paul and Co. The continued demand for them has encouraged the publishers to believe that if they are brought out in a cheap form they will become little less than a classic. The new edition is to be published in five volumes, at 1s. 6d. net, and an important feature will be a biographical and critical introduction by Ian Maclaren. Mr. C. B. Robertson, the famous preacher's son, also contributes a preface, and a portrait has been executed especially for this edition from a contemporary water colour painting.

IN connection with the Liberation Society's Triennial Conference to be held on Tuesday and Wednesday, May 3 and 4, next Sunday will be observed in many churches as "Free Church Sunday." Among those who will preach special sermons are Rev. Dr. Rogers, Rev. Dr. Clifford, Rev. Dr. Parker, Rev. Dr.

Horton, Rev. Dr. Monro Gibson, Rev. E. G. Gauge, Rev. Fleming Williams, and Rev. A. A. Ramsey. At the City Temple meeting on Wednesday evening Methodism will be represented by the Chairman (Mr. Lawson Walton, M.P.) and Rev. Tolefree Parr; Wales by Mr. Lloyd George, M.P., and Rev. Eynon Davies; Mr. E. J. C. Morton, M.P., will speak as an Episcopalian Liberationist; and Dr. Parker is expected to speak especially on the religious aspects of the Disestablishment movement.

WE learn from the *Australian Herald* that on Sunday, February 27, the Revs. Dr. Strong and R. H. Lambley exchanged pulpits at Melbourne. A suggestion has been made that the *Herald* should be utilised by all the Free Churches in Australia, and that each church should have its page for local news and reports of special work—a suggestion which the Editor cordially welcomes.

ON Thursday and Friday of last week a sale of needlework and embroidery by Armenian women was held in Liverpool, and realised £300. The society of the "Friends of Armenia" (47, Victoria-street, S.W.) has imported a large quantity of the women's work, and by such sales has already realised about £8,000. It is hoped in this way to create before long a regular market in this country, so that the thousands of Armenian women left destitute by the massacres may be able to support themselves by their handiwork.

ON RELIGION AND THE MODES OF ITS EXPRESSION.—II.

The Real and the Ideal Christ.—A short time ago the present Master of Balliol wrote an article on "Christianity and the Historical Christ," and, while not committing myself to every statement therein made, I feel confident that very much of his argument is sound. Besides the historic figure of Jesus (to whom undoubtedly the great movement owed its origin and in whom it found its impetus) there is the "Christ after the Spirit" which is ever in our midst. I mean by this latter that ideal conception of goodness which most men "aim at" when they speak of "Christ," and, indeed, which they (for the most part) identify with Jesus of Nazareth. Here the critic feels bound to ask, How is it possible, with the limited and disjointed records at our disposal, to thus identify the "Ideal" with the "Historic" Christ? As has been well pointed out, the very condition that Jesus was "without sin" cannot be "pressed out of its relative significance for every growing mind into a rigid dogmatic absolutism: it tells simply the impression of his life upon its witnesses, without contradicting the self-judgment which felt hurt by the epithet 'Good.'" It is a thankless task to point out any possibilities of defect or limitation in that figure which most thinking men agree to revere in some sense, but a real reverence feels impelled (so I believe) to take upon itself even this task, when it is presumed to bridge the gulf which must ever exist between the infinite and the finite (be this latter at ever so high a point relatively speaking).

The Incarnation. . . . In certain liberal-orthodox pleas put forward in support of the "Incarnation," I find the

assumption of its having "taken place" underlying the argument throughout, while scarcely any justification for this stupendous assumption is attempted beyond vague allusions to Christ's moral supremacy, and an occasional reference to the "fact of the Resurrection." In regard to the "moral supremacy" of Jesus, I have already tried to describe an attitude at once reverent and rational, while in regard to the "Resurrection" I would point out that, although to many this may appear to have been established (in the orthodox sense) as historical fact, there are others of recognised ability and spirituality to whom it does not so appear. When, therefore, I hear it stated by the orthodox apologist that he is "as sure of the Incarnation as he is of his own existence," I recognise and respect his earnest conviction, but, at the same time, I cannot but remember that, in the history of various forms of religion, men have been found willing to stake their lives on the truth of that which later ages have come to look upon as (in part at least) false. Of course we should recognise that, where religious convictions are strongly held, there must be some element of truth, and, as regards this very doctrine of Christ's Divinity, I believe that it enshrines the glorious truth that God reveals Himself in and through humanity at its best.

God and Man. . . . It is strange to find, side by side with the humble acknowledgment of inability to fathom the Divine Nature, definite assertions like the following:—"In the person of Christ are united two whole and perfect natures—the human and the divine"; "God so far emptied Himself of His Divine glory as to leave His human nature its essential limitations"; &c. . . . Man cannot—nor ever will—search out God "unto perfection," and I have already touched on the mystery of finite and infinite to be found by each man within his own nature; but it is one thing to acknowledge that God, as the Eternal Ground of all, is in Man (though we cannot define the "how") and quite another to say that He was fully and entirely in Jesus Christ—in the first case we acknowledge a mystery universally verifiable, in the second we assert what is wholly unverifiable, seeing that we cannot measure the Almighty in His fulness. Instead, then, of using a necessarily meaningless phrase, does it not behove us to say:—"We believe, and must believe, that God is in Man, that the treasures of noble life visible in some of our race (pre-eminently, perhaps, in one) bear true, if partial, witness to the nature of that Infinite Source from which such treasures proceed." . . . In that deeply suggestive "Journal" of Frédéric Amiel I find the passage:—"After Jesus as God we shall come back to faith in the God of Jesus" (*vide* Mrs. H. Ward's translation). This prediction has yet to be fulfilled—in any large sense at least. The change of thought in the religious world is slow (and doubtless this is best, for only so can it be thorough), but there are not wanting signs, some of us think, that even within "orthodoxy" itself are the seeds of its own destruction—or rather, I would say, its transmutation. Reaction will come again and again—the workings of it are visible at this moment—but religion will not cease to take to itself new forms in accordance with the changing conceptions of mankind. Of theologies it may be

said, "They shall perish"; of religion, "It shall endure."

Belief and Authority.—The time has gone by when men could be asked to accept a belief on the mere statement of authority; it is seen that what a man "believes" is part of his own life, and not something externally imposed upon him. To repeat a creed is not necessarily to assimilate it, though many still appear to take this view. Our Protestant forefathers exchanged the authority of the Church for that of the Bible; we to-day are learning to realise the supremacy of the "inner" over the "written" Word. Hence we are constrained to apply the principles of a free, though reverent, criticism to the New Testament itself, and to distinguish between the spirit in general of Christ's teaching and certain utterances and acts ascribed to him which do not accord with this. . . .

Revelation is Universal.—Orthodoxy, in all its phases, would seem to involve at bottom the belief in special revelation, and "miracle" in the ordinary sense, thus cutting off Christ and Christianity from the rest of the world's history. This appears to me a false antithesis, for does not the whole scheme of things reveal to us more and more that principle which underlies it, and is it not, therefore, as much in the interests of religion as of science to find order and connection everywhere? "Orthodox" Christians are illogical, for they frequently assert their acceptance at one and the same time of "special" and "universal" revelation, ignoring the fact that the two conceptions are mutually destructive.

"Head" as well as "Heart."— . . . When I spoke of the "necessity for philosophising" I meant that man, being a thinking as well as a willing and acting being, must necessarily attempt to think out his religion. This is the justification for all creeds—ancient and modern; they all express this necessity of human nature. And when we are asked to make religion entirely a "thing of the heart," and to ignore creeds and forms of thought (whether put forward as temporary explanations or as final dogmas), then I maintain we shall do well, to say, "No! Man has been otherwise constituted, and sooner or later he will feel the need for speculation." . . .

Religion and Christianity.— . . . To avoid misapprehension, after what I have said above, I may state two definite conclusions at which I have long arrived. The first is—that of nothing can we be more certain than the fact of religion, that confident dependence of the Human Self on its Infinite Source, which has been exhibited by men under divers forms, and in varying degree, in every age; the second is—that, of all the religious forms, that is the most adequate which expresses the filial relationship between the Human and the Divine in the clearest fashion. Now, so far as I can see, such a relationship can be shown to have received its fullest recognition in the teaching of Jesus of Nazareth; and, if my view be correct, the term "Christianity" will come to stand more and more for this—its inmost meaning, while much or nearly all besides, which is at present associated with it, will fall away. If this seem a bald and meagre faith to some, I can only say it appears to me one by which a man (if faithful to its many applications) may well be content to live and die. J. NEILD.

BLACKFRIARS MISSION AND STAMFORD-STREET CHAPEL.

STAMFORD-STREET CHAPEL was reopened on Thursday, April 21, after extensive alterations and complete renovation, and an amalgamation of its work with that of the Blackfriars Mission, the whole being in the charge of the Rev. Frederic Allen.

The following are some of the alterations which have been made, in addition to the repainting and decoration of the building:—The floor of the schoolroom over the chapel has been packed with slag wool to render it as far as possible sound-proof, and a new ceiling has been formed to the chapel, so contrived as to cover the ugly trussing-bolts which were necessitated by the construction of the schoolroom above the chapel in 1882. The staircases to the schoolroom have been completely separated from the chapel so as to secure greater quietness. Chairs have been substituted for pews, making it more convenient to hold a certain number of Sunday-school classes in the chapel. The pulpit has been placed on a large platform and made movable. The basement has been excavated so as to form a light kitchen and a large classroom and other offices. The building generally has been heated with hot water on the low-pressure system by Messrs. F. Edwards and Son, of Great Marlborough-street, W. The electric light has been introduced throughout. The alterations to the building have been carried out by Messrs. Garrett and Son, of Balham, under the supervision of Mr. Arnold S. Tayler, A.R.I.B.A.

A religious service was held in the chapel at four o'clock, in which the Revs. W. G. Tarrant and F. Allen took part, and the Rev. Stopford A. Brooke preached the sermon. The chapel was well filled, and the offertory amounted to £29 15s. 7d.

THE SERMON.

Taking for his text the words, "The Spirit of the Lord God is upon me, for he hath anointed me to preach good tidings to the poor" (Luke iv. 18), Mr. Brooke said they were met to re-open Stamford-street Chapel, where the worship of God, our Father, would be carried on, independent of fixed creeds, admitting to fellowship all who desired to live in love with one another. The movement for the bettering of the lives of men and women and children, the movement which lay so near to all their hearts, would be there fully represented, in classes and clubs for the education of mind and body, and their generous help was asked for firmly founding the work.

When he asked how he could best express the weighty reasons for such centres of human work, he thought of how our Master, Jesus, looked on such a question, he on whose heart lay so heavily the burden of the sufferings, the oppression, the ignorance and sin of his people; and his answer was, "I am sent to preach good tidings to the poor, to bind up the broken-hearted, to tell of deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord." That was their work, as it was the work of Christ, and no amount of excuses and of false glosses about social and economic theories, no evasions would free them from that call of Jesus; nor could there be one shred

of approval from the righteous Love, in the time when they should answer for their lives, unless there had been some actual giving of help, some deliverance wrought for men, some real bringing of the message of good. "Are you Christians?" was frequently asked of them. There was only one test of that, not what they believed or professed, nor what they said they loved, but what they were doing for those in captivity, the broken-hearted, blind and oppressed, in poverty of body, mind, heart or spirit, the sad folk all around, of all classes and nations, in all that twisted and tortured world. Were they loving and living for them as Jesus lived? Then they might call themselves Christians, no matter what they believed or disbelieved. But if not, if they were only living for themselves and loving themselves, then though all Christendom called them the champions of faith, the judgment of the Master of love would be, "I never knew you. Depart from me till you learn to love."

How trite, how commonplace, men say. Yes, everyone does say it, who cares for truth in the inmost parts, and everyone ought to go on saying it, that he may find out whether he is doing it, and induce men to order themselves before the tribunal of conscience and answer yes or no to this one simple demand, Are you loving and living for others? One thing at least is not commonplace and trite, and that is to live as Jesus lived for others. If that were commonplace the world we live in would be different, it would be free from the commonplace for ever.

At this Easter time we may well ask, To whom have we brought any resurrection life this year? Into whose heart have we poured abundance of life? What broken heart have we bound up, what captive in the grave of trouble have we delivered, whose sight have we restored, to what poverty have we brought good tidings? Look on the year since last Easter. What have you done? Are you fit to think of the resurrection of the Lord of love? and to say, I, too, have loved, not as thou, my Master, but in humble striving to follow thee, I have tried to love? That commonplace? Would to God it were common!

Good tidings to the poor.—Who are the poor that he meant? We take it too much to mean those who are poor in the world's goods. But his first meaning is always spiritual, and under that all the rest is contained. He preached good tidings to those who were conscious that they were poor in the riches of love, righteousness, peace, and forgiveness. He brought peace to those whose sin had torn their very heart out, and lifted from the restless and heavy-laden the burden of their remorse. It was the temper of the poor in spirit that could receive the good tidings, and this is the temper we must have within if he is to deliver us.

There were those also who were poor in the spiritual things that the heart needed to understand the love of God, not only those who confessed their poverty, but those who did not, because they did not know it, or did not care whether they were poor or not. Of these also Jesus thought, and no one who has not tried a little to love like his Master can imagine the infinite love and pity that filled his heart when he thought of those who were living without God in the world, or of the Pharisee who believed himself the special son of God and despised his brethren, or

the priest who thought himself righteous, but knew no love. To these he spoke, these the really poor, but with little hope, for all that inner temper had to be changed before they could understand the good tidings he brought to them. These were the poorest folk of the whole world. Not to love, not to be humble, not to be contrite, this is the poverty of poverties. The most wretched beggar in all Judea, the most homeless outcast in London, is not so poor in the eyes of God as the loveless heart, though it lodge in the body of the wealthiest man in Europe. And if we would follow Christ we are bound to bring his good tidings to these spiritually poor, deliverance to these captives, life to those who are dead in scorn and pride. Sunday after Sunday it would be the duty of those who ministered in that house of God to preach the good tidings, and they who were conscious of their needs, to whom in His great mercy God had taught humility, ought to help to support that work.

And they must not forget that there were other poor—the poor in understanding and knowledge. Only one wisdom was absolutely needful—the wisdom of loving as Jesus loved. The proclamation of the needlessness of knowledge in order to be a child of God was one of the mightiest deliverances that ever befel the children of men. Knowledge is of the earth, love of heaven. Nevertheless knowledge is a good thing, and to be poor in knowledge is a sad poverty; and had our Master lived in our day and known our poor, he would have said to us, Why have you not made the riches of knowledge and its pleasures available for the labourers and mechanics and workers of England? Much, it is true, has been done, but far more remains to do. What chance had their mechanics, the factory hands, the young men and women kept in slavery in the shops from twelve to fourteen hours a day, of enriching their lives with knowledge? A few emerged by dint of genius, but the majority died as ignorant as they had lived. To waken in them the appetite of knowledge, to give them leisure and the means of tasting its moneyless delight, was a duty laid on us. And it would be part of the work done in that centre of the labour of Jesus.

But there was one poverty greater even than that of knowledge, which might exist even with abundance of knowledge—the poverty, the want of noble emotion for noble things, the want of love for any ideals beyond our present reach, the want of the power of seeing beauty and loving it in Nature and in Art, the inability to reverence, admire and enjoy. That was a terrible poverty, pervading all classes of society; and it was at the root of the fashionable pessimism of the day. It prevailed far and wide among the idle and luxurious, and among those given over exclusively to scientific pursuits, and among those women whose lives were given over to the greed of the things which they characterised as of the pure intellect alone, as if intellect unbalanced by emotion were not the prince of deceivers. Who would deliver those spirits in prison and clothe those beggars, and feed those starving souls? Their want was the want of love, the one thing needful. Knowledge and excellent things of the intellect, and money and the ambitions of the world and fashion are dust and ashes in comparison with the world of beauty open before the heart which like that of

Jesus lives in love. What need had he of any richer life than that of a poor wanderer on the hills and in the fields of Galilee? What need had he of wealth or fashion, what need of science or business, to make him happy? Immortal joy was always with Christ in the midst of all his pain; his daily life was perennial pleasure because he loved. All the riches of God's world of beauty lay at his feet and were beloved by him. And there is no one who may not have his joy. It would be part of the work of that place to bring the pleasure of beauty, the mystic element of inward joy, into the souls of men.

Lastly, Jesus spoke of the poor in this world's goods. His words began our modern ministry to those who are in distress. He calls to those who are not in need to bring to them some good tidings in their material poverty. Christ healed the souls of men, but he also healed the body. He released men from their inward captivity, but when he did this he necessarily inspired those whom he delivered with his own pity, his own affection; and that beautiful love, once it lodged in the heart, brought forth the action which delivered men from physical woes. This new ministry to material poverty must not cease until every kind of poverty becomes nothing more than a memory. It is not private charity we ultimately need, but public justice, a just feeling of the solidarity of the nation, and a national determination to make it an established fact—that is now the most vital part of national Christianity, that is what we have to preach and begin to practise too. But, meantime, while in the slow advance of the world the preaching of this is becoming practice, we are bound as individuals to do all we can to help the poor out of their troubles. Those who cannot go personally among the poor can help others to go, and must feel it laid upon them as a duty.

Here is a new channel of such work. The work will, above all, be spiritual, speaking of God's forgiveness and love, of duty and peace within, and how men ought to love one another as Christ loved us. But they will also train the intelligence of their scholars with knowledge, and minister to those outgoings of the heart by which imagination is fostered and loveliness perceived. Man, to the workers here, is not only a soul to be saved, but a mind to be awakened, a heart to be comforted, a spirit to be exalted by the perception of beauty, a citizen to be taught his duties to his fellow-citizens and his nation. Having these aims, and knowing the need of physical improvement, the Mission will minister to the taking away of the material evils of the poor. It will look after the health of the weak and ill, minister to a sane body, to a clean dwelling, to proper food and pleasant exercise. What can be done of these things will be done with love hand in hand with that practical wisdom which, dreading to pauperise, watches over the manhood and womanhood of our people and bids them live in self-respect. We will here, in the name of God, give men and women hope and faith in progress, walk with them hand in hand, love them, by God's grace, as Jesus Christ loved us. Make this work, then, the channel to-day of your affection for your brother men, send through it a generous message of peace and goodwill to the sick, the

ignorant, the sinful, the weary and heavy-laden, and may God bless your generosity and the work it will here enable men to do for Him.

THE EVENING MEETING.

At the close of the service tea was served in the upper room, above the chapel, and at seven o'clock a public meeting was held in the chapel, under the presidency of Sir EDWIN DURNING LAWRENCE, Bart., M.P.

At the opening of the meeting a telegram was sent to Dr. Martineau, congratulating him on the completion of his ninety-third year that day.

The SECRETARY, Mr. Percy Preston, reported a number of letters of regret for inability to be present, among others from Mrs. Humphry Ward, who was in Italy, Sir Philip Manfield, the Revs. Dr. Drummond and J. E. Carpenter, and Mr. R. K. Causton, the member of Parliament for the district, who hoped that he might have some future opportunity of testifying by his presence to his interest in that work.

The CHAIRMAN expressed his pleasure in taking part in the re-opening of Stamford-street Chapel, and reminded the meeting that the Blackfriars Mission represented the Carter-lane Chapel Mission. Carter-lane Chapel was started in 1662 near Blackfriars, but removed in 1667 to the chapel so long known by that name, while in 1666 Stamford-street Chapel was founded. It thus seemed very fitting that after all those years the two movements should now be united in one strong effort to bring men and women and little children near to the Highest, and to enable them to do their duty to God and their neighbour. He trusted the Mission would do a great work. There were many things wealth could buy, but happiness was not one of them. That Mission was to waken the souls of men within, and make them independent of outward circumstances. It was not the walls of that building which made the Mission, but the souls of the people, the men and women connected with it, and he trusted they were entering on a new and enlarged sphere of usefulness.

On the motion of Mr. PERCY PRESTON, seconded by Mr. A. A. TAYLER, the new rules of the Mission were adopted, and it was agreed that the name of the institution should be "The Blackfriars Mission and Stamford-street Chapel."

Dr. BROOKE HERFORD then moved a resolution appointing trustees, and committee and officers, the treasurers being Messrs. C. F. Pearson and W. S. Tayler, and the secretaries Messrs. A. H. Biggs and A. A. Tayler. That meeting, he hoped, would be the beginning of a time of strong, united work for the good of the place, and even more for the good of the district around. Where there was such a union of forces, there were apt to be little difficulties in falling into line for the common work, and the only way to get over them was to be so much in earnest that they would be entirely lost sight of. As with a certain wheel made simply of layers of calico used for the finest polishing of Sheffield steel, which in motion looked like one solid wheel, so when people were working full power and speed there was no difficulty in sticking together; it was when they grew unearnest and dwelt on minor points of officialism that

difficulties arose and they fell apart. In that union there was represented an old Nonconformist Congregation and a popular mission. The two had to be heartily welded into one, not merely in such a meeting as that, but by the earnest work of many years to come. Such work among the poorest of the city must be on the lines of earnest religion. The same energy and simple-hearted earnestness, which had done such good work in the mission building in the New Cut, must be thrown into the work under the far better conditions of that building, and there was nothing to prevent their welding the two interests of a strong church life and the work of a Christian mission into one. No church was good for anything that was not a mission, and every mission must have the Christian and church spirit at its heart. With good hope for their future progress, he pleaded for a united work and a united spirit.

Mr. DAVID MARTINEAU in seconding the motion, congratulated the friends of the chapel and mission on the union they celebrated that evening. That step had not been hastily taken, but after very careful consideration, and he looked forward to a prosperous future for the good work.

The resolution was passed in two parts, the appointment of trustees being separately made, as required by law, and the deed was then duly signed and sealed, in presence of the requisite witnesses.

The Rev. JAMES HARWOOD moved a resolution recognising the good work of both institutions in the past, and looking forward to increased usefulness through their amalgamation. It must, he said, necessarily happen in the changing social conditions of a neighbourhood that institutions which grew up under one set of circumstances could not continue. Then it was far wiser, instead of trying just to go on for the sake of keeping a name, to adapt oneself to altered conditions, and bring in new methods of life to do the work required in the present, though not the same contemplated two hundred years ago. That congregation had shown great wisdom and Christian faith, and were honouring the past best by adapting themselves to the altered conditions. Mr. Brooke had spoken that afternoon of the pessimism so prevalent in the present day. But that was not found in one who threw himself into the work of a domestic mission and was trying to solve the problems of the day. He congratulated Mr. Allen on the work awaiting him, on the opportunities he would find of enriching his own life and the lives of those about him, lifting them to a higher plane, making that corner of the earth a little more like the heaven for which they prayed. The conviction grew upon him that the only way to secure the true relation between man and man was to secure the true relation between man and God; therefore, the only way by which social problems could be solved was under the inspiration of such religion as would there be preached. To strengthen that work money was obviously indispensable, and he trusted that the exemplary generosity of their treasurer, to whom they owed so much, might stimulate others to do their part. And there was also need of personal service, that the people might be made to feel that they were not alone, but surrounded by friends. Whoever could spare a few hours each

week, in visiting among the people as Provident collector, or in any of the clubs or classes, would be helping to give effect to that resolution.

The Rev. W. JELLIE, as a former minister at Stamford-street, seconded the motion, and expressed his great pleasure in that fulfilment of many hopes. The old Nonconformist tradition of the chapel was one to be maintained, and it would be maintained in the present institution. The old Nonconformists may have been stiff and stiff-necked, and stiff-backed, but it was just something of that spirit that was wanted more than anything else by the people among whom that work would lie. It was in them, and only wanted to be drawn out—stiff-backed honesty, straightforward, upright and downright manliness, and that would be part of the animating spirit of the work done in that place. It would be work for humanity, in the spirit that had been so characteristic of former workers there.

The motion having been carried, Mr. C. F. PEARSON proposed, and Mr. S. S. TAYLER seconded, a resolution of cordial welcome to the Rev. F. ALLEN on his undertaking that ministry.

The Rev. W. COPELAND BOWIE, supporting the resolution, referred to his own ministry at Stamford-street, to which he came straight from college, and spoke of the splendid opportunity for work there. The chapel stood in the midst of a great population, from which Mr. Allen would gather many faithful helpers, and he was confident that there would be a growing prosperity in the work.

The Rev. FREDERIC ALLEN, in acknowledging the resolution, spoke of his aims in undertaking that work, of the religious services on Sunday, and of the many opportunities for all sorts of work in harmony with religion provided in that building. Having appealed for more help in the Provident collecting, and for more teachers, he expressed the heartiest thanks to Mr. Arnold Tayler, the architect, for what he had accomplished in the alteration of the building.

A vote of thanks to the chairman, moved by the Rev. H. RYLETT and seconded by Mr. J. WELCH, and a hymn and Benediction brought the meeting to a close.

LIVERPOOL NORTH END MISSION.

THE thirty-ninth annual meeting of this mission was held on Friday, April 22, at the Unitarian Institute, the chair being taken by Mr. Alfred Booth, in the unavoidable absence of the president, Mr. Charles W. Jones. Writing to express his great regret at not being present, Mr. Jones said that at no time in the history of the Mission had the intention of the founders been more fully carried out than at present; what they needed from their friends was more moral and pecuniary support, and this, he felt sure, would be given if it was realised what a large amount of good work was being done.

The CHAIRMAN, referring to the past year, said that they had seen the new work they had undertaken fairly commenced, and they had never received more encouraging reports. They were so much impressed by the importance of the opportunity at Hamilton-road that they had agreed that Mr. Haigh should take the chief part of the work there. Mr. White-

man, who had succeeded Mr. Bodell Smith, was taking charge of Bond-street, while Miss Wells' admirable work continued as before. The appeal they had made for additional funds, required by this extended activity, had been fairly responded to, and they had felt justified in going on; but the Committee's report and Treasurer's statement showed that they must still ask for a further £130 a year to meet their liabilities. For this they appealed with confidence, since never before had the Mission been doing such a large and beneficent work.

The Rev. R. A. ARMSTRONG, moving a resolution of congratulation to the Missionaries on the success which had attended their work, said that the changes of the past year, which might have led to disaster, had really brought them to a more hopeful outlook than at any time since he had known the Mission. At a recent soirée at Hamilton-road he had been greatly struck by the healthy vigour manifested there. It was a very happy characteristic of their Mission that, in addition to two fully-equipped ministers, they had a recognised lady missionary. He had the utmost satisfaction in moving that resolution.

Major EVANS, seconding, dwelt upon the need of such work in the Hamilton-road district, and the resolution was very heartily carried.

The Rev. J. L. HAIGH, in responding, referred especially to the subject of recreation, which it was so necessary, particularly in a working-class congregation, to hold in proper control. He had read with the greatest sympathy the address of the Rev. J. Collins Odgers at the Good Friday Sunday-school meeting at Dukinfield. They were bound to afford wholesome recreation for the young people who were hard at work all day, and in their own homes had no large rooms where they could meet. This did not interfere with the religious work they carried on. It helped them to gain the confidence of the young people, and so strengthen their religious influence. Only that morning he had received a very touching letter from a young fellow of about nineteen, who for years had been connected with the Mission, asking for help in his spiritual difficulties, struggling with his own faint conception of God and His work in the world, anxious that more should be done for society, towards the ideal of the Church of humanity. Such hungering and thirsting showed that the soul of the young man was alive, that he had not sunk into stagnation, and the callous indifference, which was worst of all. If he thought that recreation spoiled the spiritual side of their work, it would have to go. But that was not the case. It was a real help. At Hamilton-road they were quietly building up a church. There had been in the past too much self-criticism; but quiet persistence in the work would gather in many capable helpers, the time would come for fresh developments and there would be prosperous growth.

Miss WELLS also told of some experiences in the work, and especially how she had been weighed down by the burden of the drink curse, found often in quite unexpected places. It was of the greatest importance to provide some means of innocent and healthful rejoicing that did not bring sorrow after it. One great cause of the helplessness of people to withstand the temptations to drink was the emptiness of their minds, especially among the

women. Their minds must be aroused, and then supplied with such food as they could assimilate. If it was only such arousing as made them anxious to hear the end of a good story, it was something accomplished. The burden was so great that she felt they ought to take the stand about drink that the apostle Paul took about meats, and urge that those who felt they could take a glass and leave it ought yet to refrain for their brethren's sake. If they enlarged the army of those who never touched drink they made it easier for others to resist.

The Rev. J. MORGAN WHITEMAN, as a newcomer, expressed his full accord with the methods of work as it was carried on at Bond-street, and said how much he had been struck in such a neighbourhood by the good tone of the young people in their social meetings. He gave an instance of the hold the Mission had upon the people who had been accustomed to attend meetings there, by which they were drawn back again, feeling that help was to be got there, after they had given way to temptation, and so the missionaries had a leverage by which to lift them up again.

On the motion of Dr. KLEIN, seconded by the Rev. T. LLOYD JONES, the report and treasurer's statement were adopted.

Mr. HAROLD COVENTRY proposed, and Mr. T. RALEIGH seconded, the appointment of the Committee, with Mr. Charles Jones as chairman.

Mr. ENGLISH, as one of the founders of the Society, moved a vote of thanks to the chairman, who, in responding, mentioned that gifts of good pictures for the Bond-street Mission would be very welcome, as would also flowers sent to the Mission for Sundays.

DR. MARTINEAU'S BIRTHDAY.

THE *Echo* of April 21 contained a very cordial and appreciative article on Dr. Martineau, from which the following passages are taken:—

"Years far beyond the normal span of life belong to the revered teacher whom we greet to-day. As the century dies, the men and women who have shaped its thought are passing away; and it becomes increasingly painful to number the few that remain. Mr. Gladstone lingers yet on the verge of the viewless land; clouds and darkness are around the seer of Coniston; Herbert Spencer has spoken a grave farewell. Older than all these, with mind still undimmed, and health unbroken, stands James Martineau, at the amazing age of ninety-three.

"It would, we think, not be too much to say that Dr. Martineau is the one man of genius produced by English Nonconformity, whose place alongside the greatest of his contemporaries admits of no doubt. He combines scholarship and philosophic reach with spiritual vision, a deep emotional nature and a splendid literary gift, the value and rarity of which are rightly known only to scholars and students. Apart from a few volumes of sermons his books are not of the popular kind. Philosophy—such philosophy as his—can never be popular. He is of the few formative minds, whose calling it has been to teach the teachers, not directly to influence the mass; and it would be difficult to exaggerate the effect of his work upon the cultivated mind of England. During the long period spent at Manchester New College, the most important of his life, there

went out from him a far-extending and fructifying influence, which has gone through the religious thought of the time, subtly and thoroughly transforming it.

* * * * *

"Concerning Dr. Martineau's Unitarianism a word should be said. It is a question often debated and frequently misunderstood. Actually the position is extremely simple. He is distinctly a Unitarian in creed; that is, his conception of the Incarnation is technically different from the view held by the orthodox Churches. So much he has never hesitated to declare. But he disputes the right of a Church to make any theological doctrine whatsoever the basis of fellowship. And in this, we think, he is in agreement with increasing numbers of thoughtful people to-day. They, like him, would seek the ground of religious association in something deeper and more enduring than doctrinal agreement, in ethical purpose and spiritual aspiration.

"It is a strange necessity of our habits of thought that the man to whom all parties look as unquestioned first amongst living religious thinkers should have been, in some degree, severed from the religious life which he has done so much to conserve, to deepen, and to enlarge. But we rejoice to think that the day of partial recognition is gone. With reverence and gratitude, we hail him :—

"In holiest age our mightiest mind,
Father and friend!"

S. K. R.

THE *Bristol Mercury* also published a birthday greeting, which concluded as follows:—"The satisfaction of his contemporaries, his friends—and these are numbered in every section of the great Christian Church—and his faithful and ever grateful students, is but made deeper by the reflection that the splendid talents of this master in the school of philosophy and of religion has so constantly and so undeviatingly devoted his gifts of brain and heart to the abiding, the essential claims of spiritual and of liberal Christianity. In his soul and throughout his writings the spirit of sectarianism is absolutely unmarked, and all who in every communion long for simple, catholic, and religious faith as the true incentive to the Christian life, will, we are persuaded, rejoice with us that this anniversary affords them the opportunity of offering to Dr. Martineau their warm acknowledgments and wishes."

"THE blithe cheerfulness which one can put over one's sadness like a veil—a bright shining veil. Cheerfulness I consider a fundamental and essential Christian virtue."—*Christina Rossetti*.

EPPS'S COCOAINE.—Cocoa-Nib Extract (Tea-like).—The choicest roasted nibs (broken up beans) of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely flavoured powder—"Cocaine," a product which, when prepared with boiling water, has the consistence of tea, of which it is now, with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in labelled tins. If unable to obtain it of your tradesman, a tin will be sent post free for 9 stamps.—James Epps and Co., Ltd., Homœopathic Chemists, London.

OBITUARY.

JAMES MATHER DARBISHIRE.

MR. JAMES M. DARBISHIRE, of Liverpool, whose death we recorded last week, belonged to a family well known and highly honoured. He was the second son of Mr. James Darbishire, of Greenheys Hall, Manchester, an influential member of Cross-street Chapel in that city. Educated under the care of the Rev. E. Hawkes and the Rev. Arthur Dean, of Stand, and in one of the public schools of Manchester, he was, at a suitable age, sent into a large business concern in that city, and speedily developed such capacity that, after a few years, he became a partner in the firm. But in 1847 he was induced to join an old friend of the family in the linen and bleaching business at Dunmurry, in co. Antrim. Here he became an active member of the old Presbyterian Meeting, then under the care of the famous Dr. H. Montgomery, with whom he was ever on the most friendly and intimate terms. In 1852 he removed to Belfast, and in partnership with his brother Herbert began business as a linen merchant. The brothers soon established themselves in the front rank of the merchants of Belfast. As a firm of Englishmen in Ireland they were looked up to as examples of English gentlemen, and ever stood in highest esteem with their neighbours and competitors. Dark days of trouble and disaster came to them as to many others at a critical time in the history of the linen trade, but the brothers bore themselves with great dignity and honour, and never lost a friend. Both in the time of trial and when brighter days returned they ever bore an unsullied name, and Mr. Darbishire, as head of the firm, held positions of trust in the community, among the charities of the town, where his business ability, his grace of manner, and his thorough uprightness secured for him a high place among all classes in the city.

He was a devoted member of our Church. For some years he was actively associated with the First Congregation, Belfast, of which the Rev. John Scott Porter was minister, but when the Rev. Jas. C. Street became pastor of the Second Congregation, he took his place in that church and became one of its most constant attendants and generous supporters. For sixteen years he was the Secretary of the Domestic Mission, and a teacher in its schools. These were the palmy and prosperous days of the Mission, and are still remembered with great affection by rich and poor alike, who felt their indebtedness to the kind heart and guiding hand of their secretary. Every missionary found in him a friend, and scores of boys and girls through him had open doors provided for them to enable them to enter on the path of prosperity. Some of the happiest years in the Sunday-school of the Second Congregation were those when he was superintendent. He knew every teacher and scholar, and was the friend of all. It was an inspiration to see his refined and devout face in the desk, and his words were always those of benediction. Mr. Street found him an untiring friend and unfailing supporter, and every movement for the improvement of church, or schools, or missions, commanded his warmest support. He was a

real worker, and he worked to the last. When he left Belfast in 1886 he left behind him troops of friends and well-wishers. It seemed to many of them that a light had gone out, and not a few felt that their lives were bereft of one of their greatest pleasures. A presentation was made to him by a large circle of merchants, professional men, ministers, and religious workers when he went away. He brought into Belfast a name that historically was honourable, but when he went away the name had become ennobled by golden deeds, and he had added honour to it.

The last twelve years of his life he spent in pleasant retirement in Liverpool, and attached himself to Hope-street Church, where he greatly appreciated the services and enjoyed the friendship of the Rev. R. A. Armstrong.

Mr. Darbishire married the second daughter of Mr. John Johnson, of Field House, Chester. She and a son and daughter survive him, and have the priceless memory of a noble life to comfort them in the time of their sorrow and bereavement.

Men like James Darbishire are light-bearers in the world, and make sunshine wherever they go.

Servant of God, well done!

J. C. S.

For exactly twelve years prior to his death, from the middle of his sixty-seventh to the middle of his seventy-ninth year, Mr. Darbishire, with his wife and daughter, lived at Liverpool. Though he had relatives resident in that city, he came practically a stranger, and the years of his retirement were passed among a folk who had not known him in his active days. Already at his advent some of the marks of advancing age were upon him, and he became physically feebler as time moved on. But he carried to the last a youthful heart, and he rapidly won and steadily held the affections of young and old. The heartiness of his greeting, the firmness of his friendship, the fine courtesy of his manner, the alacrity of his sympathies endeared him to all with whom he had to do, and made it a delight to men and women many decades his juniors to visit at his house. One told him one's little troubles, secure of his kindly sympathy, when one told them to few besides. And very rarely does an old man's call to the life beyond bring tears to the eyes of so many whose acquaintance is comparatively recent and whose sorrow owes nothing to any ties of blood. The world seemed brighter and sweeter because he was in it: and it seems holier now because his memory is in it still.

By his own earnest wish his remains were cremated at the Anfield Crematorium. A large band of friends gathered at the religious service and all were drawn into closer fellowship by a common affection and a common regret.

HUMAN goodness, or character, is like the beauty that you admire in a flower: it is from within and not from without. You cannot make a flower beautiful by paint and enamel; you cannot make a life beautiful by external moralities and austerities, and the like—the beauty that is in the flower was in the flower first.—*Basil Wilberforce*.

THE CHILDREN'S COLUMN.

ST. VERONICA.

BEFORE very long we shall be seeing in hedgerows, and on railway embankments, and everywhere, those pretty little sociable flowers, the speedwells. Fortunately, like misfortunes, they never come singly, but in battalions, or otherwise they might escape ordinary people's due attention, for they are quite as modest as the violets, but much smaller. Their colour is an indefinable blue, and so Tennyson very happily called the colour "the little speedwell's darling blue." It is said the country children call the speedwell "bird's eye," and they think that it is like the jackdaw's eye, which must therefore be a very pretty blue eye indeed. Why it is called speedwell is not very clear, but a whole patch of them greeting you in your walk is about as good an omen and God-speed as you could wish for. It is thought, however, that the speedwells seem to suggest "farewell" or "good-bye," which is what the word speedwell formerly meant. If you pluck a few for the first time, with the hope of carrying them freshly home, you will probably never pluck them a second time, because they fade so quickly and die, and bid us farewell, that we should prefer to see them living and greeting us as they grow and where they grow. The Latin name is a very pretty one also—Veronica.

It is a pity that the people who gave things names did not generally let us know why they gave certain things certain names. It is said, however, that the name was given because people seemed to see a face imprinted on the flower. Well now, a good strong imagination is like a good strong microscope, it enables you to see what you otherwise could not see. When I found that the speedwell was called Veronica, a picture came up into my mind which I used to see at the National Gallery, on the left-hand side as you entered. It was a very striking picture, for it represented Christ on his way to crucifixion, and in the hands of a woman by his side was a handkerchief, and on it was imprinted the very features of Christ as you saw him in the picture. Well, the proper thing to do when you see a picture like that is to try and find out what is the story it represents, and you would soon find that it depicted an old legend, which, like many another old legend, is much more beautiful for what it means than for what it says. It represents the legend of St. Veronica.

The legend, indeed, to be complete, says that St. Veronica was either the daughter of Salome, the niece of Herod, or the woman who was miraculously healed by touching the hem of Christ's garment. The name Veronica, however, itself is made up of a Latin and a Greek word, and means the "true image," and would seem to point to an instance of a legend growing up out of some spiritual thought or practical lesson. The story is that "when Jesus was on his way to Calvary, Veronica gave him a handkerchief to wipe his face, and ever after the representation of his features remained impressed upon it. Many cures were said to have been wrought by the sacred cloth in later years." Well now, it has always seemed to me that the lesson embedded in this legend, like a gem in a gold setting, is a beautiful variation of the saying of

Christ about a cup of cold water that was to be given in his name, as his disciple—that is, in his spirit. No act could be simpler, kinder, and more thoughtful than to offer a handkerchief in the way Veronica is said to have done, and no imagination could be more beautiful than that the features of Christ should have been impressed upon the handkerchief presented with such sympathetic love and pity, as a recognition and a reward. I think the writer of this story meant to tell us that the simplest act may bear upon itself the impression of Christ's spirit, so that anyone might see at a glance the purity and divineness of its motive, and that to do such an act in such a spirit brings its own special reward of deep joy. The story went on to say that many cures were wrought by the sacred cloth. Are there not many infirmities and diseases that require the touch of this Veronica spirit to cure them? One touch of this spirit might cure us all of an infirmity which I think we must all at times plead guilty to, and that is, our lack of spontaneity. I fancy the legend chiefly referred to this. How different the legend would have been if it had represented that instead of Veronica having spontaneously offered her ready help, Christ had felt the need to ask her for her help! All the beauty would have vanished from the legend, and one can hardly imagine that Christ's features would have been freshly imprinted on the handkerchief then. Such an act was not worthy to receive the stamp, as it were, of the true image; no one would recognise the Christ-like features in a deed which had to be begged of us. Even though we might be quite willing to offer our simple kindly deed when our attention was drawn to it, yet we should feel that it was not now quite the same as if we had offered it spontaneously; we should feel that it was not yet worthy to be called by Christ's name. Veronica's thoughtful readiness was like a precious material worthy of being stamped with the beautiful and divine likeness of Christ. In one of Shakespeare's plays we read of a great Duke who wanted, for a certain season during his absence, to entrust his power to another nobleman, and he thought he might do so safely, because of the great reputation which this nobleman enjoyed for honour and uprightness. But the nobleman felt within himself that he was not really worthy of the great Duke's office, although he coveted it, and he said to the Duke, but not really sincerely nor in true humility,

Now, good my lord,
Let there be some more test made of my
metal,
Before so noble and so great a figure
Be stamped upon it.

Well, the Duke was really taking this means of testing the nobleman's reputation, and in the end he found that his "metal" was not worthy to have "so noble and so great a figure stamped upon it." The people soon felt that though Angelo (that was the nobleman's name) was ruling in the Duke's name, he was not ruling in the Duke's spirit.

Now there are many people who covet the name of Christ; they like people to see the stamp of his features, as it were, upon their conduct in life; but we frequently find that though they are living in his name they are not living in his spirit. They are not so anxious about the quality of the "metal" as about the bearing of

the stamp. Now, I think we need not trouble about the stamp, but be very anxious about the fine quality of the metal, and all in good time we shall see, as Veronica did, the impress of Christ's features on any task or deed, even the humblest, which we have done with alacrity in Christ's spirit, and we shall feel a secret deep joy, the sweetest thing in life; and others will call the action by its right name, "Veronica," "True Image"—a Christlike action. E. L. H. T.

SUNDAY ON THE MOORS.

Down in the vale I hear the church bells
ring;
High up in air the lark trills out its
lays;
And with its song I too must rise and
sing,
And stammer forth my faltering word
of praise.
Lord of the Church, and them who wor-
ship there,—
Not less the Lord of moorlands and of
skies!—
While they with anthems fill the pulsing
air,
My lonely accents Thou wilt not despise.
Right good it is to be where brethren meet,
And hear the words of saints long gone
to Thee:
But also good to hear Thy accents sweet
Where none may stand between Thyself
and me.
For Thou dost speak in sunshine and in
breeze;
Dost bid the birds of heaven preach to
my heart:
And though I pray not now on bended
knees,
In Nature's worship still I have my part.
I hear the bleating of the happy sheep,
Who dream and browse with not a
thought of ill—
And Thou, my Shepherd! Thou wilt safely
keep!
So in Thy hand my soul lies hushed and
still.
How few the hours since storms of wintry
snow
Swept o'er the hills and mantled them
with white;
Yet see! the genial sun bids all things
grow,
And don their Easter garments in Thy
sight.
So, vain the storms of earth must ever
prove
To bind in wintry bands the soul divine!
When from the cloud breaks forth the
Sun of Love,
Cold hearts awake and know that they
are Thine.
Put on thy garments fair, O, beauteous
earth!
Put on thy robes, O heart forlorn and
sad!
Thy light has come: break forth in holy
mirth,
For God, thy God, has bidden thee be
glad.
Ilkley. H. W. HAWKES.

FLATTERY is often a traffic of mutual
meanness, where, although both parties
intend deception, neither is deceived.—
Cotton.

The Inquirer.

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LONDON, APRIL 30, 1898.

THE LAST RESORT.

WAR has been declared between the United States and Spain, and the whole civilised world is waiting in suspense to see what the fortunes of the conflict in its first stages may be. As to the final issue there does not seem to be any difference of opinion. America has declared that Spanish misgovernment in Cuba must cease, and the strength of the great Republic will certainly give effect to that determination.

In this matter we are with our brethren across the Atlantic, with whole-hearted sympathy. We see them preparing to carry out a strong purpose of humanity, such as we were helpless, as a nation, to accomplish in the case of Armenia. We must honour them in this determination, and, in spite of the shadow of inevitable evils that follow in the train of every war, count them happy that they are free to make this sacrifice. It is for no selfish purpose, as it seems to us, that they are fighting—for no self-aggrandisement or acquisition of territory. Congress has made it clear that America does not covet Cuba, and will not annex the island; but she will make an end of an intolerable tyranny, which has hung too long like a pestilent cloud upon her coasts.

We do not say that all the forces in the States, which have brought about this conflict, are on the same high level, but the determining motive of the people we believe to be such. In this connection the words of the *Spectator* seem to us very forcibly to express the truth:—

"No doubt there are noisy, and disagreeable, and undignified, and unscrupulous elements in American politics, as in those of this and all

other countries, and no doubt, also, they have played a part in the present crisis, but, taken as a whole, it is not these elements which have prevailed to produce the war. Looking at the matter broadly, we are inclined to echo, with a difference, the words of CHATHAM—was it not?—about the great Rebellion:—"There was oppression, there was ambition, there was sedition; but you shall never persuade me that it was not the cause of liberty on the one side and of tyranny on the other." There may be Jingoism, there may be selfishness, and there may be greed, but no one shall persuade us that it is not the cause of humanity and good government, on the one side, and of callous pride and savage ineptitude on the other."

There has been in the States a strong party for peace, and especially in New England—a party that would not despair of effecting this purpose, on which all alike are bent, without the last resort to war. With this party we have the deepest sympathy, as also with the PRESIDENT, who, if we rightly understand the course of events, has used every effort to maintain peace consistently with the claims of humanity, and even now cherishes the hope that a strong naval blockade, with the pressure of resistless forces on the Spanish Government, may secure the end in view without the worst horrors of a desperate conflict.

But for this we must wait in hope. And we may share also that other hope expressed last week by the *Spectator*:—"Spain will in the end lose her colonies, but, in spite of the blow to her pride, this may conceivably mean the regeneration of Spain. Her colonies have been bleeding her to death. When the flow of blood is stopped by amputation and cautery she will gain strength to develop and make use of her vast internal resources."

But, meanwhile, war cannot be anything but terrible, and it is as though our own people were engaged in this conflict. With the utmost anxiety and sympathy we shall watch the progress of events. What our brethren suffer will strike at our hearts. What they achieve for humanity, even by this dreadful instrument, will be to us also matter for thanksgiving. And there is this other element in our feeling, while we unhesitatingly avow on which side our sympathies and hopes are set, that we have no enmity against Spain any more than we have enmity against the dangerous criminal, whose violence or cruelty, in the midst of the good order of our State, must be sternly suppressed.

By all the laws of humanity Spain has forfeited her right to the possession of Cuba. A Government feeble and cruel, the more cruel because feeble, has laid the island waste, and apart from other heartless crimes has practically starved many thousands of the harmless people to death. Pride would not surrender without a struggle, and therefore there is war.

It is a proof of how much of the savage and how little of the Christian there is still in man, in the great bulk of all the nominally Christian nations. But where our brethren fight we must hope for them that it will be with the continuing sense of the greatness of their cause—not in the savage love of conflict, but in serious devotion to a high purpose, which knows no fear of death, in the love of justice and freedom and humanity.

THE TEACHING OF RELIGION.

Those who are engaged in Sunday-school work, or in the teaching of children at home, have often expressed dissatisfaction with the results of their efforts, and a feeling of helplessness, on the ground that they had not sufficient guidance, and there were no books wholly suited to their purpose. Whether there are such books or not, it must be admitted that in many schools work goes on as though they did not exist, and the teaching is of a highly fortuitous and miscellaneous character, so that it is possible for children to pass through all the classes of a school, and in the end to have no clear perception of religious truth, and no ordered knowledge, even of the most elementary kind, of Christian history or of the position of the Churches in which they have been brought up.

With a view to meet this difficulty the Council of the Liverpool Sunday-school Society some little time ago took into consideration the possibility of introducing into the schools of the district a scheme of systematic instruction, by which there should be a graduated progress from class to class, and the children passing on would have at any rate the opportunity of acquiring a genuine religious education. In the course of the inquiry, however, it became apparent that the conditions of teaching in the various schools made it impracticable to enforce any scheme of systematic instruction, and the efforts of the Council were confined to the preparation of a list of books arranged under various headings in a graduated course suitable to the ages of the children. This list has now been published in convenient pamphlet form,* with the addition of some notes by the Rev. Dr. KLEIN, on the teaching of Unitarian Christianity, and we commend the careful study of it to all who are interested in the religious education of the young. It will be seen that there is no lack of good books for the help of teachers in dealing with children of any age, from infants up to those of sixteen years and more.

The books are classified under the headings "Foundations of Religion," "Bible Lessons," "Moral Lessons," "Unitarianism," and "Biography,"

* "A List of Books for Sunday-school Teachers, to be used in the Preparation of their Lessons." To be had of Mr. W. H. Greenwood, 390, Park-road, Liverpool, or of the Sunday School Association, Essex Hall, Strand. Price 6d., or 5s. a dozen.

with an added list of passages of the Bible suitable to be learnt by heart, and hymns for scholars preparing for a first Communion, while Dr. KLEIN's notes amplifying the section on Unitarianism are so divided into sections as to give scholars "a comprehensive view of the whole subject of religion." It is noted, however, that by Unitarianism is not meant a dogmatic confession of faith, but certain principles of religious life, so that the guide to the teaching of Unitarian Christianity is practically a guide to the teaching of religion from the point of view of undogmatic spiritual Christianity.

Very careful thought has been given to the preparation of these lists, which, in addition to the books, include references to many series of lessons in the *Sunday School Helper*, and in the volume of the *Helper* for the present year, which is specially commended. Those of our friends who have complained of the want of helpful books will, we think, be surprised to find how much material lies ready to their hand. This little pamphlet will be of great service, not only to teachers, but to those who are seeking guidance for themselves in such reading as shall give them clear and ordered knowledge of the fundamental truths of religion.

LITERATURE.

MR. FRIPP'S PAMPHLET.*

It seems necessary at the outset of a review of Mr. Fripp's earnest essay to deprecate the treatment as paltry questions of the grave matters he adduces for consideration. He himself pleads eloquently for the elimination of *theological* party from our church-life; yet he has so couched his plea as to run great danger of fanning the spirit of *ecclesiastical* party. Already a correspondent in *THE INQUIRER*, whose own spirit is as remote from that of party as the equator from the poles, has written as if we were divided into "sides" and "parties" and on the verge of a battle-royal; whereas, if only Mr. Fripp can restrain his modes of expression a little more, there need be no bloodshed, but friendly conference may settle all matters that are at issue. At any rate, I must for my own part disclaim party-alliances. I am an earnest and convinced Unitarian. I am also, like most other English Unitarians, a friend of the absolute catholicity of our churches. I hope that good may come of Mr. Fripp's rousing appeals; but I am quite sure that nothing but harm can come of vehement onslaughts on good men who are doing valuable work with exemplary devotion.

Mr. Fripp justly and wisely says, in the opening paragraph of his pamphlet, that the cause he has at heart "needs neither exaggeration nor personal strictures to commend it." That being so, I regret that he should speak of action taken by many honoured ministers amongst us and by many leading congregations as "hardly less than a gross act of treachery" (italics

Mr. Fripp's), p. 13; that he should describe an earnest religious effort of some of his brethren as an "obvious arrangement" "not to make men purer and braver, but to catch theological converts" (italics Mr. Fripp's), p. 25; that he should say that "any Wesleyan Bethel in a country village has a deeper sense of the work of Christ" than the promoters of this work, p. 26; that he should, without a shadow of foundation, speak of *THE INQUIRER* under its late Editor as having become "little more than a mouthpiece of the British and Foreign Unitarian Association," p. 32; that he should (again in italics) charge those of us who dissented from Dr. Martineau's proposals for modifying the present congregational government of our churches in a Presbyterian direction with sectarianism. ("But *Sectarianism defeated him*. Yes, *Sectarianism*, I believe, nothing more nor less" p. 33); that he should speak of a statement by one of our most honoured ministers as containing "a mischievous falsehood," p. 35; and that he should tell us that some of the language used by many eminent and most catholic-minded men amongst us ought to be to us "mean and hateful," p. 36. I would gladly have passed unnoticed these disfigurements of Mr. Fripp's powerful arguments, but I feel bound to call attention to them, first, because they will amply account for any sheering off from Mr. Fripp by some whom he might esteem his natural allies, secondly, because all who know Mr. Fripp know him to have in him so much "sweetness and light," that one cannot help hoping that when these expressions of his are arrayed before him in their uncloaked ugliness, he will feel how little they accord with that spirit of Christ to which he calls us, and how exceedingly damaging they must be to the cause for which he is pleading. The evil of sectarianism is in its narrowing of the sympathies and the distorted picture it conjures up of those from whom we differ. But if that be so, as much of the peculiar evil of sectarianism may be imported into a plea for ecclesiastical catholicity as into any argument for theological exclusiveness. Voices from Belfast have ere now fulminated many theological denunciations. Is it by an irony of fate that now from that same city comes a voice across the waters crying for the widest catholicity in the very tones and accents of the theological zealot?

Having entered this gentle remonstrance, let us proceed to weigh the matter, as apart from the manner, of the passionate and eloquent argument before us.

The contents of that argument may, perhaps, be summarised under these seven heads:—

1.—That by tradition and inheritance our churches stand on an undogmatic basis, and are pledged to a free and catholic communion;

2.—That that undogmatic basis and free and catholic communion are threatened, and already much impaired by the influence and action of the British and Foreign Unitarian Association, and by the action of many ministers and members of our churches;

3.—That it is our imperative duty to liberate our churches from such influences, and to reaffirm their catholicity and freedom;

4.—That this duty is dependent on the doctrine or principle that religion is before

doctrine, and is independent of Unitarian or any other theological opinions;

5.—That the doctrine or principle that religion is before doctrine ought therefore itself to be recognised as the true basis of our churches;

6.—That to secure the desired catholicity and to enforce this doctrine or principle, we ought to form a new and representative association of our churches; and

7.—That the collection and disbursement of funds in aid of our churches ought to be taken out of the hands of the Unitarian Association, and put into those of this new ecclesiastical body.

Let us endeavour calmly and justly to weigh these various contentions, some of which are certainly supported by the broad public opinion of our ministry and our congregations generally.

(1.) A full discussion of the first contention is unnecessary. Authorities differ as to the extent to which the catholic principle was recognised by our forefathers; it is enough that we are at the present time practically agreed on its propriety and that we all desire to realise it as far as possible.

(2.) The second contention raises important matter for discussion. So far as the British and Foreign Unitarian Association is concerned, it will certainly be disputed, and no official act of that Association is quoted—probably none can be quoted—showing any intentional infringement of the catholicity of the churches. The Association is declared to exist for the promotion of "the principles of Unitarian Christianity," and among the principles characteristic of Unitarian Christianity the love of religious liberty, and the freedom of theological development have been prominently marked. The Association publishes every year a "model trust-deed," which enunciates the principle of catholicity with remarkable emphasis and distinctness. It sets forth in a preamble to this trust-deed the importance which it attaches to the absence of all theological restrictions; and the trust-deed itself is undoubtedly broader than those of the majority of the churches handed down from our Presbyterian forefathers. The Association further sums up its own "aim and work" in the following unequivocal terms: "The Association seeks by every means in its power to show that it is possible for men to believe in God, to reverence the Bible, to follow Jesus, to have faith in a future life, without silencing any voice of reason or of conscience, or rejecting the truth and goodness that have been revealed in these modern days."

It is a society conducted on these lines that we are invited to regard as setting "creed-traps" for the unwary, as "practically dictating" their theology to "about forty" of our churches, and as "sectarianising more and more our whole Free Church body"; and we are told that while "we are at its mercy" we "are doomed more and more to be sectarianised."

If these charges were not put forth with such manifest sincerity they would excite a smile. But however earnestly they are alleged, it is difficult to acquit of a reckless bias one who till the other day was himself a member of the Association, and who makes his accusations with so slender a support in the facts.

* "Two Opposing Tendencies: A Consideration of the Disintegrating Influences at Work in our Free Churches, and a Plea for Reconstruction." By the Rev. Edgar I. Fripp, B.A. Belfast: J. Shone, Lombard-street. 1898. Threepence.

If, however, Mr. Fripp had confined himself to the contention that there is danger that congregations receiving grants from the Unitarian Associations might feel themselves unduly pledged to Unitarian Christianity his argument would be worthy of serious discussion. There may be that danger. It should be guarded against. And we imagine that an Association which has so clearly enunciated and insisted on the free catholicity of our churches needs but to have the danger pointed out in order to consider how to guard against its realisation.

Personally I am much more with Mr. Fripp when he complains of individual action making towards the obscuration of the principle of catholicity in our church-life. I deeply regret to see denominational names—whether “Unitarian” or “Free Christian”—set up in front of our church buildings. The convenience of the practice is of course obvious; but it is worth incurring a good deal of inconvenience to emphasise the position that men of whatever theology are welcome to membership in our churches if they find our worship helpful, and that we intend to hand on our inheritance as free from theological limitations as we received it.

But Mr. Fripp makes a vehement attack on what our London friends call the “Forward Movement,” or rather on the name which they have given it, for he says that the work itself “may be harmless and even useful.” His quarrel with it seems to be that it endeavoured to broaden religious thought instead of attacking the moral evils of the metropolis. I imagine that it would be found on investigation that the men engaged in the Forward Movement are not idle in those other matters touching the life of men in God. But Mr. Fripp complains of them because they set forth to teach that the Bible is “a heavenly treasure, but in earthen vessels”; that God is “our Heavenly Father, not a mysterious Trinity of persons”; that Christ is “a Saviour, but not a substitute”; that man is “the child of God, not totally depraved.” “A fig,” says he, “for such a Forward Movement.” The contemplation of it fills him “with shame and humiliation.” For my part I am grateful to any man who with love and yearning will preach these things. Does Mr. Fripp really think that to free men from the nightmare of the God of the “orthodox” hell, to liberate them from the bewilderment of the three Persons in one God, to bring them to God as children to a Father, will itself have no influence in solving the awful problem of “the burning social and religious miseries” which his soul deplors? I am sure he cannot think so, but he has been carried away by the fervour of his enthusiasm—carried to the point of injustice towards many who are of one mind and heart with him.

The consideration of the further heads of Mr. Fripp's argument must be deferred to a future article. Meanwhile, I would urge all who care for our churches to buy and read Mr. Fripp's earnest and eloquent pleadings—and I trust that the pamphlet will be placed upon the table at Essex Hall.

R. A. ARMSTRONG.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A MEETING of the Council was held on Tuesday afternoon, April 26, at Essex Hall, and there were present Mr. T. Grosvenor Lee (president), in the chair, Mr. R. Affleck, J.P., Rev. F. Allen, Rev. E. S. Anthony, M.A., Mr. E. Bromley, Mr. G. Callow, Rev. G. Carter, Mr. Hahnemann Epps, Rev. H. Gow, B.A., Mr. C. Harding, Mr. John Harrison, Rev. James Harwood, B.A., Rev. Dr. Herford, Miss Florence Hill, Miss E. M. Lawrence, Mr. I. S. Lister, Rev. T. L. Marshall, Miss M. Martineau, Mr. D. Martineau, J.P., Mr. F. Nettlefold, Mr. O. Nettlefold, Mr. C. F. Pearson, Miss Preston, Mr. J. T. Preston, Mr. Stanton W. Preston, Mr. Ion Pritchard, Rev. H. Rawlings, M.A., Miss E. Sharpe, Miss J. D. Smith, Mr. W. Spiller, Miss Tagart, Rev. W. G. Tarrant, B.A., Miss Tayler, Mr. S. S. Tayler, Miss Teschemacher, Mrs. Weiss, Sir R. K. Wilson, Bart., and the Secretary (Rev. W. Copeland Bowie).

The Minutes of the Council Meeting of February 1 having been read and confirmed, the Secretary read the following report of the Executive Committee:—

Since the last meeting of the Council on February 1 the Executive Committee has held three meetings and the various Sub-Committees have held in all eighteen meetings.

(1.) *Finance.*—In regard to Finance, from January 1 to March 31 of the current year the ordinary income has been as follows:—Subscriptions £988 19s., donations and collections £144 9s. 2d., dividends and rent £275 7s. 7d., book-room sales £316 12s. 9d., making £1,725 8s. 6d. in all. The expenditure for the same period in grants: to congregations, book-room, office, and other expenses has been £1,136 9s. 4d. A large amount will be required in June and again in September for grants, and the amount received in subscriptions will not be in the same proportion, as subscriptions are paid in advance at the beginning of the year. During 1897, 157 congregations took collections on behalf of the funds of the Association, the total amount collected being £466 13s. 1d. This is the largest number of congregations, as well as the largest sum collected, since the establishment of Association Sunday in 1883. It has been arranged to invite congregations to kindly take their collections for the Association this year on Sunday, November 20.

The Committee have much pleasure in reporting that a former President of the Association, the late Mr. James Heywood, left a legacy of £1,000 to the Association, which the Treasurer received recently.

(2.) *Publications.*—Numerous applications for Unitarian literature from congregations, Postal Missions, and individual correspondents continue to be received at Essex Hall. During the last three months grants have been made of 28,022 tracts and 1,232 books, to the value of £94. The Committee are glad to announce that the second and cheaper edition of Mr. Armstrong's exceedingly able and helpful book, “God and the Soul,” has been published this week; the new edition contains an interesting preface dealing with various criticisms of the first edition. The Rev. J. Estlin Carpenter's treatise on “The Place of

Immortality in Religious Belief” has been issued in a small volume, and it has already attracted the notice of competent readers, who gratefully acknowledge the guidance and stimulus it has afforded them. The fourth volume of the series of Tracts for the Times, under the title of “The Triumph of Faith,” containing discourses and essays by Dr. Fiske, Mr. Stopford A. Brooke, Mr. M. J. Savage, Mr. J. T. Sunderland, and other writers, is expected from the binder's in the course of a few days. The new edition of “Christ the Revealer,” by the late Rev. J. Hamilton Thom, will be published next week; the essays on The Doctrine of an Eternal Son and on Prayer will appear as an appendix to the series of discourses in “Christ the Revealer.” A brief tract, “The Man Jesus,” by the Rev. Christopher J. Street, has been included in the series of Unitarian Leaflets. The following tracts have been reprinted since the date of the last Council Meeting:—*Tracts for the Times.*—No. 1. “The Principles and Ideals of Unitarians,” by R. A. Armstrong; No. 23. “Things Doubtful and Things Certain,” by G. Batchelor; No. 25. “The Bible and the Child,” by Dr. Martineau; No. 42. “The Larger Meaning of Unitarianism,” by J. T. Sunderland. *Pages for Religious Inquirers.*—No. 1. “Where did the Bible come from?” by J. Page Hopps; No. 13. “The Bible a Human Book,” by Frank Walters. *Leaflets.*—No. 4. “Unitarian Christianity Explained,” by R. A. Armstrong. No. 5. “What Unitarians Believe,” by Charles Hargrove; No. 19. “Think for Yourself,” by Dr. Herford.

(3.) *Mission Work.*—The Committee have made grants to congregations at the following places for the current year at the rates named:—Ashton-under-Lyne £100, Bedford £30, Bermondsey £60, Billingshurst £5, Bournemouth £35, Bradford (Manchester) £40, Byker and Choppington £100, Carlisle £45, Congleton £20, Crewkerne £15, Darlington and Barnard Castle £75, Devonport £20, Doncaster £10, Elland £10, Forest-gate £40, Framlingham £20, Hastings £40, Heaton Moor and Urmston £45, Ilkeston £60, Kentish Town £20, Kilburn £30 (and a special grant of £25), Leicester F.C.C. £20, Lewisham £30, Lye £10, Lynn £20, Mansford-street £20, Middlesbrough £30, Newark £18, Newbury £25, Nottage £10, Pepperhill £10, Poole £40, Small Heath £50, Stockton £30, Torquay £20, Woolwich £75, Yeovil £15. The grants voted for district missionary work for 1898 were:—London and South-Eastern Counties (Rev. T. E. M. Edwards) £100, Midland Union (Rev. John Harrison) £100, South-East Wales (Rev. Dr. Griffiths) £85, Western Union (Rev. T. B. Broadrick) £62 10s.; £10 in aid of Mr. Hocart's work in Brussels and £50 in aid of Budapest and its affiliated churches, have also been voted. Conditions respecting the contributions which the congregations shall make towards the minister's salary are sometimes imposed; but the Council need hardly be informed that in making grants the Committee exercise no ecclesiastical or theological control over the aided congregations or their ministers.

LECTURES IN NORTH WALES BY DR. GRIFFITHS.

The services of the Rev. W. Griffiths, Ph.D., have been for the most part con-

No true man can live a half life when he has genuinely learned that it is only a half life. The other half, the higher half, must haunt him.—*Phillips Brooks.*

fined to South Wales, but in 1893 at the instance of the B. and F.U.A. Dr. Griffiths gave a series of lectures, expository of Unitarian Christianity in North Wales, and considerable interest and opposition were aroused. A further series of lectures is now being delivered by Dr. Griffiths: thirteen lectures have already been given in all at the following places:—Carnarvon, Llanberis, Penygroes, Portmadoc, and Pwllheli, when the average attendances were respectively 81, 176, 73, 102, and 140. Two Sunday evening services have also been held at Carnarvon, the average attendance being 200. Dr. Griffiths reports that comparing his reception with what it was in 1893, he had noticed a marked improvement: so far the audiences, without any exception, had given him a most respectful hearing, and several individuals had expressed deep interest in his message. He has experienced some rebuffs, as halls were refused at Blaenau Festiniog, Criccieth, Holyhead, and Talsarn. At Pwllheli the hall was at first refused, but on a second application, some newspaper correspondence having taken place meanwhile, the previous resolution was rescinded and the use of the hall granted. Dr. Griffiths has distributed a large number of tracts, which have been eagerly sought. He has made arrangements to lecture at Bangor, Bethesda, and Penmaenmawr, and he will also visit Corwen, Denbigh, and Llangollen.

As reported at the last meeting of the Council, the Rev. G. St. Clair, late of Cardiff, has been looking after Pontypridd during the absence of Dr. Griffiths in North Wales. He has delivered eight Sunday evening discourses on the Bible at Pontypridd, and has also lectured on four week-evenings at each of the following places:—Aberdare, Dowlais, and Trebanos, when the average attendance has been about 70. On the return of Dr. Griffiths to Pontypridd, Mr. St. Clair will visit Crewkerne, Cullompton, and Ilminster, on the invitation of the Western Union, and later on he will conduct a few special Sunday services in a public hall at Aberystwith.

(4.) *McQuaker Fund.*—Lectures expository of Unitarian Christianity have been delivered in various parts of Scotland, the cost of which has been defrayed by the McQuaker Fund. The Rev. A. C. Henderson, of Paisley, lectured at Beith, Johnstone, and Renfrew, when the average attendances were respectively 24, 41, and 33. The Rev. A. Lazenby, of Glasgow, lectured four times at Coatbridge, Dunoon, Kirkintilloch, Lenzie, and Newmilns, when the average attendances were respectively 56, 31, 52, 41, and 63. The Rev. Alex. Webster, of Aberdeen, lectured twice at Banchory, Banff, Peterculter, Stonehaven, and three times at Peterhead, when the average attendances were 108, 132, 48, 42, and 138. At Kirkintilloch local interest was greatly aroused, and a lengthy newspaper correspondence took place. At several of the towns and villages in the north of Scotland keen interest was shown in the lectures, and Unitarian leaflets and tracts were eagerly sought at the close. The congregation at Kirkcaldy hope before long to begin building their new church, an excellent site having now been obtained. The congregation at Aberdeen hope to dispose of the present church and site, and to erect new church and school buildings on a very central and eligible

site. At South St. Mungo-street, Glasgow, the Rev. E. T. Russell is hard at work trying to gather together and build up an earnest congregation, who may in time be able to support themselves.

(5.) *Work in India.*—The Committee have much pleasure in reporting that the Rev. S. Fletcher Williams has accepted an engagement to go out to India for three years as the representative of the Association. Mr. Fletcher Williams has been an active member of the Executive Committee for several years, he has had a large and wide experience in various spheres of labour, and he possesses the entire confidence of his colleagues. He is commissioned by the Committee to carry a message of cordial sympathy and goodwill to the liberal religious thinkers and workers of India from the Unitarians of England. Mr. Williams will deliver lectures, hold conferences, and conduct religious services in Calcutta, and in the chief cities and towns of India, as his time and opportunities permit. He will also spend some time at the Khasi Hills and Madras. He will leave England for India at the end of September. The hearty reception given to the Rev. J. T. Sunderland and to the Rev. James Harwood was greatly appreciated by them; and the Committee of the British and Foreign Unitarian Association are persuaded that they may commend Mr. Fletcher Williams to the friendship and fellowship in India of all seekers after truth, of all lovers of God and goodness. Applications from all parts of India are received for grants of Unitarian literature, and during the last three months 124 books and 2,279 tracts have been forwarded in response to these applications. At Manchester College, Oxford, Mr. Promotho Loll Sen, the Brahmo Somaj student, completes his two years' course in June, and he will then return to his native land in order to devote himself to the work of the ministry. The Council will be pleased to learn that Mr. Sen has, by his devotion and earnestness, gained the high respect of the college authorities; and he will also carry with him to India the sympathy and goodwill of his fellow-students in England. At the meeting of the Indian Committee, held on March 4, letters were received from Mr. Ahmed Shah, intimating that he had withdrawn from Manchester College, Oxford, and resigned his scholarship, held from the B. and F.U.A., on account of his discovering that the principles and faith of Unitarians were more liberal than he found it possible to believe or acquiesce in. It was agreed to accept Mr. Ahmed Shah's resignation, and to remind him that the Committee had imposed no test of any kind upon him, nor had they desired to interfere with his liberty of thought in any way whatever, and that the responsibility of surrendering the scholarship rested upon himself alone. Mr. Ahmed Shah has within the last few days intimated to Dr. Herford, the Chairman of the Indian Committee, that he acted in haste and without due consideration, and that he now desires to be readmitted to the college. The application will receive the careful consideration of the college authorities and the Indian Committee. A letter from Mr. P. C. Mozoomdar states that up to the time of his writing, on April 7, nine candidates belonging to the Brahmo Somaj movement had applied for the scholarship this year, and the Committee would meet shortly

in order to make a selection for recommendation to Manchester College, Oxford.

(6.) *Special Services.*—Since the last meeting of the Council, the Rev. Stopford A. Brooke has preached at Edinburgh, Glasgow, London (Essex Church), Bath, Bolton, Chowbent, Bury, Taunton, Newcastle-on-Tyne, Southport, Monton, and Bridport. He will preach at Dublin on May 1, and at Belfast on May 8. He hopes to resume his work at the beginning of October, and arrangements are already in progress for filling up every available Sunday till Christmas, 1898. At every place crowded congregations have welcomed the visits of Mr. Stopford A. Brooke, and his services have given a great stimulus to the cause of Liberal Christianity all over the country.

(7.) *Anniversary Meetings.*—The Council will be interested to learn the arrangements that have been made for the anniversary meetings in Whit-week. On Wednesday morning, June 1, the annual sermon will be preached at Rosslyn Hill Chapel, Hampstead, by the Rev. L. De Beaumont Klein, D.Sc., of Renshaw-street Chapel, Liverpool. On the evening of the same day the annual business meeting will be held at Essex Hall under the presidency of Mr. T. Grosvenor Lee. On Thursday morning, June 2, there will be a conference at Essex Hall, when the subjects for discussion will be (1) "Our Church Life: Social and Benevolent"; (2) "Our Church Work in spreading Religious Truth." The first paper will be read by Mr. John Dendy, of Manchester, the second by the Rev. Alex. Webster, of Aberdeen. On the Thursday evening there will be a conversazione at the Royal Institute of Water Colour Painters. There will be no Essex Hall lecture on the Tuesday evening in Whit-week (May 31) this year, and so the Committee of the Sunday School Association have arranged to hold their annual meeting and conference on that evening, instead of the customary Friday morning breakfast.

The Committee regret to report the death of two members of the Council since the last meeting—Mr. James M. Darbishire, of Liverpool, late of Belfast, and Mr. Charles Woollen, of Sheffield. The Committee desire through the Council to convey their sympathy to the families of the deceased in their great bereavement. Both Mr. Darbishire and Mr. Woollen were devoted and earnest Unitarians, and they always took a deep interest in denominational affairs in the districts in which they resided.

The additions to and removals from the Council for 1898–99 were reported; also the attendances of the Committee for the past year and the nominations for next year. It was further reported that the Rev. Brooke Herford, D.D., would be nominated for the office of president, and Mr. Oswald Nettlefold as treasurer. Some slight amendments to the rules, which had been condensed and re-drafted by Dr. W. Blake Odgers, would be submitted to the subscribers at the annual meeting on June 1.

In the course of questions on matters arising from the Report, Miss E. SHARPE asked whether it would be possible when the "Essex Hall Year Book" was issued to publish also a little penny book containing the lists of churches, ministers, and other information for people in humble circumstances throughout the

country, who might be glad to know where such places of worship were to be found.

Miss FLORENCE HILL stated that through the Postal Mission they had a large amount of testimony from different parts of the country to the great value of the services of the Rev. Stopford A. Brooke, and the stimulus his visits had brought to the religious life of his hearers.

The PRESIDENT, in moving that the Report be received and entered on the minutes, paid a warm tribute to the late Mr. Charles Woollen, whom he had personally known while connected with the North Midland Association.

Dr. BROOKE HERFORD seconded the motion, and bore testimony to the earnest work and simple-hearted goodness of his old friend and fellow-worker.

The Rev. J. HARWOOD added his tribute from personal knowledge of Mr. Woollen, and also spoke in terms of high appreciation of the work of the late Mr. James Darbishire, in Belfast, and latterly in Liverpool.

The Report having been adopted, the Secretary made some announcements as to the forthcoming meetings of the Association in Whit-week.

The Rev. T. L. MARSHALL then moved a resolution referring to the Executive Committee for consideration of the Bill now before Parliament, dealing with the attendance of the registrar at Nonconformist marriages. There was, he said, a great deal of uneasiness in regard to this matter among Nonconformists. They objected to the inequality between Dissenters and Churchmen, and to inconvenience often caused, especially in country places. Personally he had never experienced any discourtesy from a registrar. He thought it strange that Nonconformists, who objected so strongly to the connection of the clergy with the State, should now wish to be placed in this matter of registration in the same position. His own position was that the civil act of registration should be performed either in the registrar's office, or before the mayor, in the case of all marriages, as was the practice on the Continent, and that the religious service should then follow, being left entirely to the choice of those immediately concerned.

Sir R. K. WILSON seconded the motion, on the ground that Nonconformists should avoid, as ministers of religion, any official connection with the State.

Dr. BROOKE HERFORD held that an end should be made to the present inequality. The distinctions made by the Marriage Act of 1834 were made, not for greater security of registration, but with the distinct object of putting the Nonconformists in an inferior position, and setting a stigma on their marriages. They would welcome anything that made for greater security in registration; but from his experience in America he knew that sufficient safeguards were quite practicable when the matter was left in the hands of the minister.

The PRESIDENT agreed in principle with Dr. Herford; there ought to be an end of the present inequality. If the presence of the registrar was necessary, he ought to be in church as well as chapel. But the best arrangement was that there should be a separate civil contract, as on the Continent, followed by a religious service.

The Rev. HENRY GOW said that it was

not merely an historical grievance at the time when the law was framed, but it was felt by many in the present day that the registrar's presence being required set a stigma on Nonconformist marriages. There was no possibility of carrying a Civil Marriages Bill, and they should therefore accept what was possible in the present Bill to secure the desired equality.

The resolution was carried, and the meeting terminated.

DRINK AND PROFITS.

[The following paper we are glad to publish, not because we are in complete agreement with all the opinions of the writer, but because every earnest attempt to grapple with this most difficult question, so vital to the well-being of our people, must be of service.—ED. INQ.]

THE embarrassing temperance problem is always with us. The revived work of the churches, the extension of popular instruction, the raised average of the family income, all seem to be inoperative in arrest of excessive drinking. Society conventions have frowned upon and lessened drunkenness among the rich and well-to-do. Where conventions are relatively powerless—among the numerous earners of wages—excessive drinking remains a monstrous waste and an unparalleled calamity.

What instigating motive is usually most effectual for furthering the sale of more and yet more of any article?—*Largeness of profits*. What article of large consumption is now sold at the highest profit to the manufacturer?—*Intoxicating drink*. To reduce temptation to stimulate its use, what article of large consumption ought to be manufactured and sold at the least profit?—*Intoxicating drink*.

It is one of the saddest misfortunes of our day that the monopoly of sale of intoxicants, enacted and re-enacted in the dark ages of economics, tends to produce larger and larger profits, and therefore to add to the inducement to invent new forms of stimulation to drink and drink. The monopoly is operating in an inverted order, doing the thing it ought not to do (stimulating consumption by giving extreme profits), and leaving undone the thing it ought to have done (in restraint of excessive drinking). This result is, of course, a condemnation of the continuance of any monopoly at all.

Unfortunately the monopoly is with us, to be superseded by gradual steps. It is worth while to note the way in which profits on a dangerous drink have become so unadvisably high. Say sixty years ago, when protective duties were common, brewing and distilling ingredients were considerably dearer than they are now, and the prices of beers and spirits sold through monopolised channels had settled down into certain recognised retail rates. In nearly all the intervening period (1838-98), chemical processes have developed, and there has been a surprising reduction of cost of materials, especially of sugar, but the retail prices of intoxicating drinks have remained almost fixed, because of the "ring" made possible by the monopoly. Indeed, under the guise of "special" whisky, &c., some retail prices have advanced, all the while that the cost of manufacture has been in course of reduction. For no other article of large consumption have such profit results been obtainable. These profit results

explain the costly structural alterations, designed to promote yet more the sale of drink, visible to any observer in our large cities. The extension and hardening of the "ring" still goes on. Smaller breweries are absorbed into larger ones; licensed premises pass from private owners to brewing companies; until in some districts these companies can control the qualities as well as the prices and profits of every barrel of beer brewed within a radius of many miles.

More than 150,000 places, a number enormously superfluous, are licensed for the sale of intoxicants. The financial outcome of the lucrativeness of sale may be expressed thus: Between twenty and thirty millions annually of extra profits, or not less than £60,000 a day over and above the profits that would accrue from unmonopolised sale! Ought we to expect that temperance agencies, so long as they are opposed by such largely subsidised influences, can make much advance?

A change of appetite leading to a predominant practice of abstinence is, we submit, as remote as it is desirable. While such a change remains a dream, any coercive law in promotion of abstinence is likely to lead to resentment and disturbance. We have been forced to the conclusion that only in the gradual supersession of the drink monopoly is there hope that the temperance cause will move on wheels instead of hinges. It is the lucrative monopoly which has long been a constant quantity in popularising drinking customs, and in supplying temptation in advance of demand. The cultivation by monopolists of excessive drinking will cease in proportion to the success of temperance reformers in making the drink profits less gainful. To entrust a care for temperance to those interested in monopolistic profits is as wise as to commit to speculators in petroleum the conditions of storage and sale of cheap low-flash oil.

At Beath Hill, in Fifeshire, an ordinary public-house, but conducted on non-profit lines, offers to us the most interesting study we have yet met with, because dealing first with things as they are reachable, proceeding from a basis of existing facts, and applying to them better conditions. In this house the profits have been £500 for the first year, all this sum being spent upon ameliorative objects selected by the workpeople of the coal company to whom the licence has been granted (Mr. Carlow's evidence explaining this experiment given before the Liquor Licensing Commission, has been issued in official form, and can be purchased for twopence a copy from the Queen's printers, near Fleet-street). The liquor supplied has been less deleterious than that sold in the ordinary public-house, and the profits thus made lower than usual. More important than the improvement in quality is the fact that within the district supplied by this house the quantity of drink consumed appears to be much below the average. The absence of pushfulness of sale, when neither owner nor salesman is interested in profits, produced these results:—

	£	s.	d.
Consumption per head for all Scotland	3	1	9
„ at Beath Hill (Fifeshire)	1	7	0
Reduction per head	1	14	9

The apologists for the monopolistic profit houses may try to explain away the

significance of these figures by suggestions of local circumstances that modify the facts. We do not expect to see this done with success. However, the good done is not limited to the reduced consumption, but too much space would be needed to amplify here all the considerations.

We are constrained to think that the best opening offered to temperance effort is the improved public-house, where intoxicants are not forbidden, but kept within the strictest conditions of supply by a salesman who is an abstainer, the house being frequently visited by the altruistic investor content with a low interest. The improved public-house might on Sundays close wholly or nearly so; every day close earlier than the brewers' houses; refuse to serve children; keep old malt whisky only, and no grain whisky; lean heavily against the bad custom of one customer paying for "drinks all round"; above all, have no drink counter. In brief, freedom would be reserved to take any step favourable for temperance. If absence of the usual features of a public-house be at first repellant to some customers, better qualities and prices less extortionate will soon reconcile them to the changes.

Our present debased public-house, with its drink counter and vulgar glitter, is out of harmony with the advancing and expanding tendencies of the time: it stoops to the lower tastes, never ascends to the higher. The stand-up drink tavern is a mere conduit for the conveyance of *exceptional* profits to the monopolist. Such as it is, it is the outgrowth of a long-continued privilege, seeking its own in a scale of profits unknown in any other large industry. The excessive drinking continued after revived activity in religious and social efforts, and more than a quarter of a century of School Boards, is evidence of the malign success of the drink monopoly in making popular the bad drinking customs it is so lucrative to cultivate.

We submit that it is not from Parliament, but from inside the monopoly, and from the efforts of altruistic workers, that the chief advance in the temperance movement must come. An attempt to raise the character of a public-house, and to eliminate the predominance of mere drink, should not be regarded as one unfitted to Christian effort. Can there be a better test of goodness of work than that it lifts the work to a position of higher level than that which it supersedes? The teaching of Jesus, was it exclusive or inclusive? If we find a true reply to this question, our hesitation to engage in the difficult work of improvement of "the trade" will disappear. "A church is far more easily improved from within than from without" (J. S. Mill). Why should this aphorism not apply to a public-house?

St. Albans.

W. PARMENTER.

LONDON SUNDAY-SCHOOL SOCIETY.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.

SIR,—May I venture to again appeal in your columns for subscriptions to aid us in sending away the children of our Sunday-schools for a fortnight's holiday in the country.

There are few charitable schemes which appeal as this one does to the benevolent and among us, for there is a pleasure

in the very thought of the innocent joy of the little ones during the wonderful fortnight among the green fields. But also those who study philanthropy now realise that there is no better remedy for the social evils of the day than that of helping to give healthy bodies and minds to the young people of our towns.

The parents of the children are required to pay a part of the cost, but the remainder is defrayed by the generosity of our subscribers. A systematic co-operation with the Central Children's Holiday Fund has been arranged this year.

Gifts of clothing should be sent early in June addressed to the secretary, Miss F. Coombe, 5, Loris-road, Brook-green, London, W.

I gratefully acknowledge subscriptions already received from Mr. Hugh Martineau, £3 3s., and Mrs. Rooke, £1, and I shall be happy to receive further contributions, which may be sent either to Essex Hall or to my address.

ANNIE J. LAWRENCE, hon. treasurer,
75, Lancaster-gate, London, W.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Accrington.—After a ministry of seven and a-half years the Rev. J. Ruddle gave a preliminary announcement the other day of his intention to send in his resignation. There never had been an hour since he accepted the charge, he said, in which he had not been fond and proud of his congregation. He had never had a quarrel; and he must acknowledge that the N. E. Lanc. Mission had treated both himself and the congregation with the greatest kindness. Nevertheless, believing that a change might be beneficial to his own health and that of his family, and that even for a congregation an occasional change tends to life and health, he had conceived it to be his duty, painful as such step was bound to be, to make this announcement, in order that, having made it, he might be more free to look elsewhere for a new sphere of labour.

Ainsworth.—The Rev. W. Reynolds, B.A., having accepted the pulpit of Oldham-road, Manchester, will conclude his ministry here on May 31. After that date Mr. Jesse H. Hayes, Moss Bank, Brightmet, near Bolton, will arrange for the supply of the pulpit.

Astley.—The annual school sermons were preached on Sunday last by the Rev. J. J. Wright, whose excellent discourses were greatly appreciated by large congregations. Friends were present from Chowbent, Leigh, Tyldesley, Hindley, and Swinton. The chapel in the evening was filled to its utmost capacity. Solos, special hymns, and anthems were rendered by an augmented choir. The collections and donations amounted to over £20.

Bedford.—The annual flower services were held on Sunday, April 17. At the afternoon service the instrumentalists were Mr. Sangster (organ) and Mr. Fenner (violin). Solos were sung by Miss Ethel Fenner and Rev. A. Amey. The flowers were sent to the St. Marylebone Infirmary. The club and institute had a tea and meeting on closing the season. Mr. Sangster and Mr. C. P. Dowling were present from Framlingham and rendered good service, undertaking all the musical part of the programme. On Good Friday the Sunday-school teachers had tea and conference, and in the evening a children's service was held. We have recently been visited by Miss F. Hill, Mr. C. F. Dear, and Rev. F. Summers.

Belfast: Mountpottinger.—A grand bazaar was held in a spacious marquee erected close to the schoolroom on April 21, 22, 23. Half-hour concerts and the various competitions were held in the schoolroom, while the church was transformed into a museum of curiosities. At night-time the church and grounds were *en fête*, Chinese lanterns adorning the trees in front of the church, while the Sirocco Lodge Brass Band played selections of music. The Rev. W. J. Davies, the pastor, presided at the openings and briefly declared the object of the bazaar, which was to raise funds for enlarging

the church and building new schools. Mrs. S. C. Davidson, of Seacourt, Bangor, declared the bazaar open on the first day, while Mr. T. Andrews, J.P., of Comber, and Mr. R. L. Patterson, J.P., F.L.S., of Holywood, performed similar functions on the second and third days respectively. Mr. James Davidson (hon. sec. of the church), Mr. Napier (hon. treasurer), Mr. Hanna and Dr. Mann (bazaar treasurer) thanked the openers in appropriate speeches for their kind services. The ladies of the church presided at the ten stalls, while a host of willing hands assisted at the numerous side shows. The success of the bazaar exceeded the most sanguine expectations. All the receipts have not yet been collected by the treasurer, but a sum of at least £300 has been raised.

Framlingham.—On Sunday evening, April 17, the service was largely musical. Mr. Sangster (organ) and Mr. Fenner (violin) rendered several pieces together. Miss Ethel Fenner sang "Angels ever bright and fair," "The Angel's Message," and "Come Away." The service was conducted by Mr. Fenner. On Easter Sunday evening the minister conducted the service, which included an organ recital. Last Sunday the services were conducted by Revs. A. Amey and H. J. Lawson.

King's Lynn.—The anniversary sermons were preached here on Sunday last, by the Rev. W. Jellie, of Ipswich. Notwithstanding the fact that four other neighbouring churches were holding special services, and the P.S.A. Society were appealing to the masses to express approval of American intervention in Cuba, both services were very well attended. Special music was provided by a string band, under the conductorship of Mr. F. Bush, and an anthem was sung by the choir. The collection, though small, was a record one. On Monday, the following day, the anniversary tea was held. Eighty people sat down to tea, and at the entertainment which followed, the schoolroom was packed to overflowing. The string band was again in attendance, and a printed programme of songs, readings, and musical selections was admirably gone through. Rev. W. Jellie, in a short speech, complimented the Lynn congregation on the amount of increased vitality that had come to the church during the past year, and urged them to support Mr. Lansdowne in every way they could. The anniversary was felt by all concerned to have been thoroughly successful.

London: Essex Hall Recreation Society.—The fifth annual meeting was held at Unity Church Schoolroom on Saturday, 23rd inst., the Rev. G. Dawes Hicks presiding in the absence of the President, the Rev. W. E. George. The Hon. Secretary read the annual report, telling of the social meetings held, the country rambles, and the doings of the cricket and swimming sections, and also mentioned that 90 per cent. of the original names still remained on the membership list. Mr. Rodger was elected as the new president, and Mr. A. S. Watson as hon. secretary, in place of Mr. W. H. Parr, resigning. A hearty vote of thanks was passed to the late secretary, in acknowledgment of his five years' work, to which a large amount of the success of the society is due, and the business part of the evening came to an end. The schoolroom was now cleared, tea was served, and a recreation programme of dances and songs, under the direction of Mr. Mackay, was carried out and heartily enjoyed by the members present.

London: Wood Green.—On Wednesday and Thursday a successful bazaar was held in Essex Hall for the purpose of clearing off a debt on the second Hall, which the growing activities of the Wood Green congregation have rendered necessary. The bazaar was opened on Wednesday by Lady Lawrence. The Rev. R. Spears having offered prayer, Dr. Mummy explained the object of that effort, and said that while they were greatly indebted to the B. and F.U.A. and the District Society, there still remained a debt of more than £200 to be cleared off. They were grateful to many friends for the help they were receiving, and particularly to Mrs. Blake Odgers and other ladies of the Hampstead congregation, who were providing a stall for them. Sir Philip Manfield had sent a cordial letter and a contribution of £10. Lady Lawrence, having declared the bazaar open, a vote of thanks, moved by Mr. Holding, the first secretary of the Wood Green Society, and seconded by Mr. F. Nettlefold, was warmly accorded. On Thursday, after prayer by Dr. Brooke Herford and a few words of introduction by Dr. Mummy, the bazaar was opened by Lady O'Hagan, who expressed her interest in the work at Wood Green, and dwelt upon the importance of multiplying such centres of religious enlightenment in the suburbs of our great metropolis, to extend the blessings of a pure Christianity among men. And yet she could not but wish that this influence might be brought to bear with greater force upon the very heart of

the metropolis itself, where there were still so many fields left uncultivated, and so many of the people still wanted the first elements of guidance in truth and Christianity. Such churches she could not but regard as great helps, and in themselves centres of true education, since their teaching was based on the pure facts of history, and their principles rested on the very keystone of reality. United with a true spirituality, without which there could be no religion, they desired to extend the knowledge of their principles and the truths they held, and she urged those present to do their part to strengthen the work. A vote of thanks, moved by Mr. Holding and seconded by Dr. Blake Odgers, was carried with acclamation, and Lady O'Hagan briefly responded. The first day's receipts amounted to over £100, and there is little doubt that the whole amount required will be raised.

Middleton-in-Teesdale.—On Monday last the Rev. J. H. Weatherall gave an address on Unitarianism to about 120 workmen employed in a large stone-quarry here. The address was given in the men's dinner hour and was listened to with great attention.

Northumberland and Durham Lay Preachers' Union.—At the ordinary monthly meeting of the above, held in the schoolroom of the Church of the Divine Unity, Newcastle, devotional service was conducted by Mr. S. Hulse, and an address on "Worship" was given by Mr. F. W. Lambelle. The following resolution was proposed by the chairman (Rev. Arthur Harvie), and unanimously carried:—"That this meeting hears with regret of the death of Mr. Charles Woollen, of Sheffield, and records its sense of gratitude for the noble example of self-sacrificing devotion to our common cause, which his long life has set forth in so unique a manner." A resolution protesting against the reintroduction of the C.D. Acts into India was also carried.

Smallheath.—During the last six weeks Mr. Alfred Hall, B.A., of Manchester College, Oxford, has been in charge of the Waverley-road Church, during the regretted absence of the minister, the Rev. H. H. Johnson, B.A., through ill-health. On Sunday evening last the congregation passed a very cordial resolution acknowledging the value of Mr. Hall's services. The new church buildings are now approaching completion. Meanwhile the congregation meets in the Iron Lecture Hall.

Stourbridge.—The Rev. Isaac Wrigley, B.A., having been elected chairman of the Lye and Wolescote Urban District Council, took his seat on the 22nd inst. on the Stourbridge Bench of Magistrates.

Wakefield.—Last Sunday, after morning service, in Westgate Chapel, Miss Sutcliffe was presented with a gold chain and pendant as a wedding gift, this being subscribed for chiefly by the choir and Sunday-school teachers. Many other handsome presents have been made to her by the congregation, the elder scholars, and her pupils in music, in recognition of her great services to the chapel, and her own personal worth. On Tuesday she was married to Mr. Alfred Webster, son of Mr. Geo. Webster, J.P., late President of the Yorkshire Unitarian Union, and acting Trustee of Westgate Chapel. The service was conducted by the Rev. Andrew Chalmers and the Rev. J. A. Pearson, Oldham, and was fully choral. The bridegroom, who has been settled for some time in Accrington, has taken a leading part in the management of the chapel there, and his bride, who possesses a remarkable musical talent, as well as many other excellent gifts, will prove a great acquisition to that congregation.

LONDON DISTRICT UNITARIAN SOCIETY.

The 48TH ANNUAL MEETING of the Society will be held on WEDNESDAY, May 4th, at ESSEX HALL. The President, S. S. TAYLER, Esq., will take the Chair at 8 P.M., and the BUSINESS MEETING will be preceded by a Reception at 7 P.M.

WINDERMERE and HAWKSHEAD.
Well-furnished COTTAGES to LET. Long or short term. In May, 35s. a week.—Miss EMILY NEWLING, Hawkshead, Ambleside.

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OUR CALENDAR.

SUNDAY, MAY 1.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M., Rev. ALEX. FARQUHARSON, and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPKES.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. F. K. FREESTON, and 7 P.M., Rev. G. D. HICKS, M.A., Ph.D., "Tennyson's Religion as told by his son."
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. BROOKE HERFORD.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.
Islington, Unity Church Upper-street, 11 A.M., Rev. G. DAWES HICKS, M.A., Ph.D., and 7 P.M., Rev. FRANK K. FREESTON (of Essex Church).
Kentish Town, Free Christian Church, Clarence-road, 11 A.M., Rev. J. HARWOOD, B.A.; 3 P.M., Children's Service, Miss MARION PRITCHARD, and 7 P.M., Rev. A. FARQUHARSON, Sunday School Anniversary.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, Rev. H. RAWLINGS, M.A., 11.15 A.M., Flower Service, and 7 P.M., "Institutions and Ideals.—I. Parliament."
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN. Evening, "The Light of Asia."
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMFERY.
Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Mr. R. F. LISTER, and 6.30 P.M., Rev. T. LLOYD JONES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 A.M. and 7 P.M., Rev. A. HOOP.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.
CANTERBURY, Blackfriars, 11 A.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS. The 255th Anniversary.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Mr. J. BROADBENT.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. T. W. FRECKLETON.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.
TORQUAY, Unity Hall, Lower Union-street. Closed for redecoration. Reopening, May 8th.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. BIRKS, F.R.A.S.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

RELIGIOUS CONFERENCES (under the auspices of the Central Postal Mission) are held the FIRST SUNDAY of every month, at 5 o'clock, at COLLEGE CHAPEL, Stepney Green, E. May 1st.—"What were the Doctrines of the Early Christian Church?" All are welcome.

MARRIAGES.

SARGENT—TITFORD—On the 23rd April, at Unity Church, Upper-street, Islington, N., by the Rev. G. Dawes Hicks, M.A., Ph.D., Frank Leydon, son of the late Frederick Sargent, of East Grinstead, Sussex, to Gertrude Caroline, only daughter of the late Sydney Titford, of Canonbury Park, N.

WEBSTER—SUTCLIFFE—On the 26th inst., at Westgate Chapel, Wakefield, by the Rev. A. Chalmers, assisted by the Rev. J. A. Pearson, of Oldham, Alfred, second son of George Webster, J.P., of Wakefield, to Edith Annie, only daughter of the late Thomas Sutcliffe, of Norbury Mills, and of Mrs. Johnson, Wakefield.

YOUNG—SHAW—On 28th April, 1898, at Park Chapel, Crouch End, by the Rev. Alfred Rowland, B.A., LL.B., assisted by the Rev. W. Wooding, B.A., Arthur Tayler Young, LL.B., eldest son of Thomas Pallister Young, B.A., LL.B., of 29, Mark-lane, E.C., and Mapletreuse, Coolhurst-road, Crouch End, N., to Jessie Christina, eldest daughter of Goodwin Moginie Shaw, of Oakleigh, Crouch End.

DEATHS.

LANG—On April 22, at 13, Upper Belgrave-road, Clifton, Bristol, Robert Lang, aged 82.

MASON—On Good Friday, April 8th, at Southampton, Anne, second daughter of the late James Mason, of Prestwich, Manchester.

RODGER—On the 21st inst., at 20, Mentone-road, Highbury, Jessie Rodger, aged 63, widow of A. M. Rodger. Interred at Finchley, 26th inst. Rev. S. Thompson officiating.

MRS. WOOLLEN and Family return thanks for kind inquiries and sympathy in their bereavement.

THE LEICESTER SECULAR SOCIETY is prepared to engage a gentleman as ORGANISER and LECTURER who can give the whole of his time to the work of the Society.

The principal duties will be organising and teaching in the Sunday School and Week-day Classes, Lecturing occasionally in Leicester and neighbourhood, visiting members, and some secretarial work. Applicants must be Freethinkers. Some ability in speaking is necessary, but it is not the most important consideration. Good organising and teaching powers are essential. Fuller details of the duties can be sent if desired.

Applications, stating qualifications and salary required, to be addressed to SYDNEY A. GIMSON, Secular Society, Humberstone Gate, Leicester.

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ILKESTON UNITARIAN CHURCH BAZAAR.

A BAZAAR will be held in the ILKESTON TOWN HALL, on May 13th, 14th, and 16th, the proceeds to be given towards the building of a new Church.

In connection with the above Bazaar the "Trent Cycle Company" are holding a Cycle Show, and every Machine sold will add a small sum to our Building Fund. We ask, therefore, that those who are about to purchase Machines, will take this opportunity of assisting our cause.

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BLACKLEY UNITARIAN CHAPEL.

THE

ANNUAL SERMONS

WILL BE PREACHED

On SUNDAY, MAY 8th, 1898,

(Morning at 11; Evening at 6.30)

BY THE

REV. WALTER REYNOLDS, B.A.

(Of Oldham-road, Manchester.)

In the afternoon, at 2.45, the Cantata, entitled "JUDAH'S CAPTIVITY," will be rendered by the Choir and Friends.

Tea will be provided in the afternoon at a charge of 6d. each.

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BIRKENHEAD UNITARIAN CHURCH

The Congregation of the Birkenhead Unitarian Church find themselves under the imperative necessity of providing new buildings for the carrying on of the work of the Church, the Sunday School, and the various societies and institutions which have grown up in connection with the Church.

The present building would require the expenditure of many hundreds of pounds in order to make it at all suitable for the requirements of the Congregation, and even then the position of the lecture room, below the level of the street, badly drained and ventilated, would never be altogether satisfactory. The cottages in Oliver-street, adjacent to the Church, which have been rented for some years in order to provide accommodation for smaller meetings, have had to be given up, and the Congregation find themselves virtually without any provision for the growing life of the Church.

During the past year the Congregation have approved of the purchase of 2,400 yards of land in Bessborough-road, in the immediate neighbourhood of a large and rapidly-growing population, and have also approved of plans for new schoolrooms, which, in the opinion of a competent expert, could be erected for £1,200 to £1,300.

It is estimated that, after realising the present site, a sum of about £2,500 will be required to erect a suitable church, schoolrooms, class-rooms, &c., and to pay for the land which has been purchased. Towards this sum about £500 has already been raised, and the Committee earnestly appeal to all friends of liberal and free Christianity to assist them in this endeavour to develop and encourage the work of the Congregation in Birkenhead.

Donations may be sent to the Treasurer, Mr. ARTHUR W. WILLMER, Exchange Buildings, Liverpool, or 24, Village-road, Oxtun; or paid to the credit of the Birkenhead Unitarian Church Building Account, at Parr's Banking Company, Birkenhead.

Donations already received and promised:—

	£	s.	d.
Amount already acknowledged from			
Members of the Congregation	438	0	0
Outside friends	266	13	6
Additional:—			
Members of Congregation	5	0	0
Wm. Thornely, Hampstead	20	0	0
John Ed. Taylor, Manchester	5	0	0
Arthur Jevons, Glasgow	1	1	0
The Misses Boulton, Liverpool	2	2	0
Miss Todd, Bowden	5	0	0
Miss M. M. Todd	5	0	0
David Henley, Heywood	0	10	0
Wm. ———	0	10	0
Collected by Miss Hibbert	16	0	0

FREDERICK JEVONS, Chairman.
ARTHUR W. WILLMER, Treasurer.
RICHD. ROBINSON, Secretary.

LONDON DOMESTIC MISSION.

The ANNUAL MEETING will be held on WEDNESDAY EVENING, May 11th, at GEORGE'S-ROW MISSION, CITY-ROAD. The Chair will be taken at 7.30 by the Rev. R. A. ARMSTRONG, B.A., of Liverpool, and the Rev. V. D. Davis, B.A., B. S. Straus, Esq., L.C.C., Russell Scott, Esq., and other Friends, will speak.

George's-row is five minutes' walk from "The Angel," Islington, down the City-road, or from St. Luke's Hospital, Old-street, up the City-road. Nearest Stations: Moorgate and Aldersgate (Metropolitan), Shoreditch (North London), and Bishopsgate Without (Great Eastern).

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With a Preface containing Extracts from Two Letters from the Rev. Dr. MARTINEAU.

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LONGTON SERVICES.

The following Ministers will Preach at Longton during May and June:—The first Sunday of May and June, the Rev. JOHN HOWARD; the second Sunday in May and June, the Rev. U. V. HERFORD; the third Sunday of May, the Rev. G. H. SMITH; the third Sunday of June, the Rev. R. S. REDFERN; the fourth Sunday of May and June, London Ministers; the fifth Sunday of May, Mr. JOHN WILSON, B.A.

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